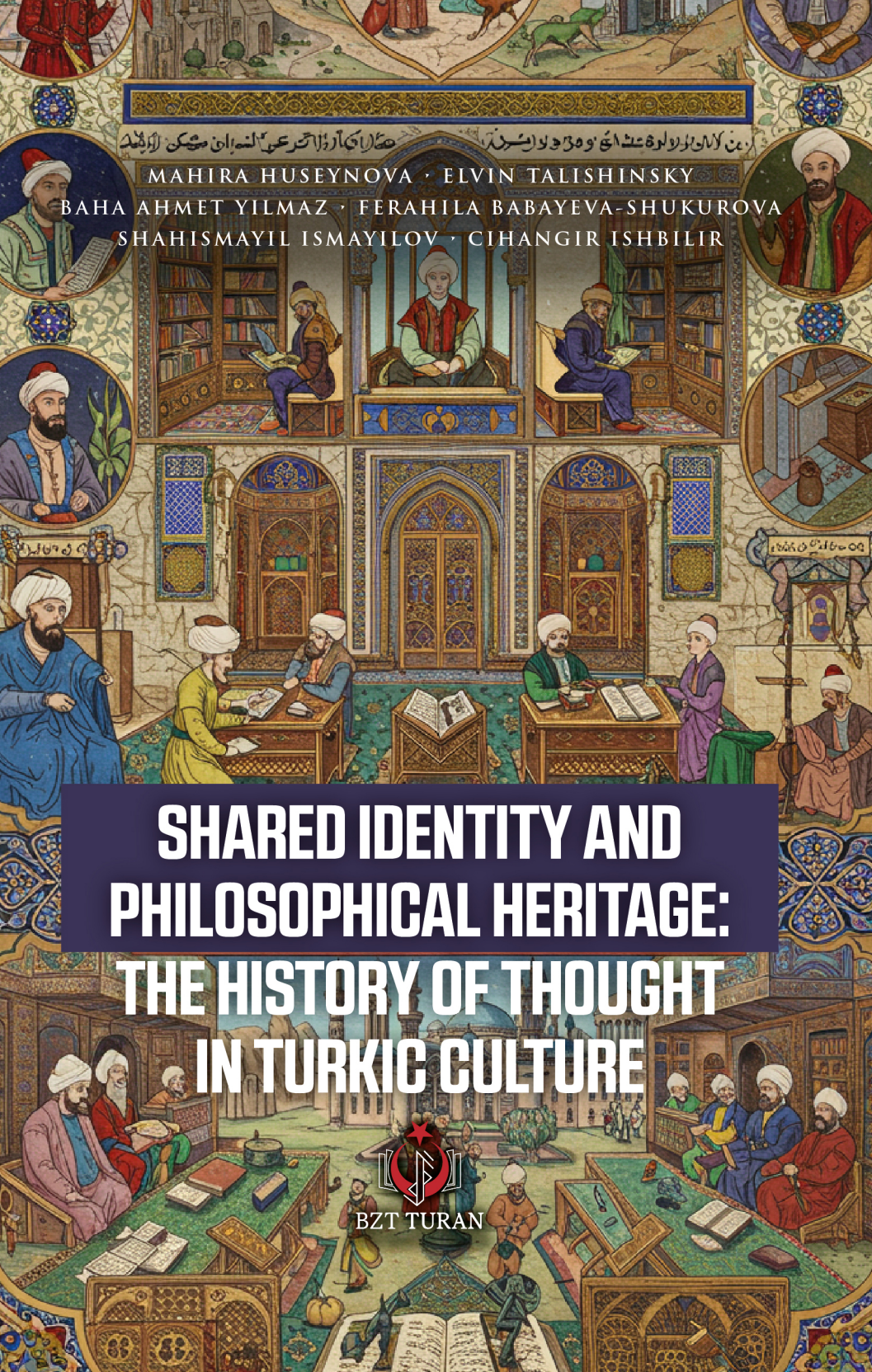




من لای الزلزلہ شایع و مزلزلہ سیرت
صلائی آرد از حق تعالی ان میسر

MAHIRA HUSEYNOVA · ELVIN TALISHINSKY

BAHA AHMET YILMAZ · FERAHILA BABAYEVA-SHUKUROVA

SHAHISMAYIL ISMAYILOV · CIHANGIR ISHBILIR

SHARED IDENTITY AND PHILOSOPHICAL HERITAGE: THE HISTORY OF THOUGHT IN TURKIC CULTURE



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Scientific Editor

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*President of the Azerbaijan National Academy of
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Reviewer

HULUSI KILIÇ

*Diplomat, Turkish Agsaqqals Union's
contributions to Türkiye and the Turkish world*

M.Huseynova, E.Talishinsky, B.A.Yilmaz, F.Babayeva-Shukurova, Sh.Ismayilov, C.Ishbilir. **Shared Identity and Philosophical Heritage: The History of Thought in Turkic Culture.** Monograph. “BZT Publishing”, 2025, 221 pages.

The monograph “Shared Identity and Philosophical Heritage: The History of Thought in Turkic Culture” offers a systematic analysis of the philosophical history, principal intellectual trends, and key figures of the Turkic peoples, developed over millennia. The book explores the early philosophical perspectives formed by Turkic societies from ancient times on subjects such as the cosmos, life, death, nature, and humanity. It examines the philosophical foundations of Shamanism, Tengrism, and animistic beliefs.

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B.A.Yilmaz, F.Babayeva-Shukurova,

Sh.Ismayilov, C.Ishbilir. 2025

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Preface

The history of world philosophical thought is mainly based on the study and presentation of the development path of Western philosophy. There is an objective reality here. Because in Europe, philosophy emerged at the level of science even before our era and developed at a great speed. The famous Plato Academy, which operated in Ancient Greece, played an important role in the history of world philosophical thought. The names and services of Socrates, who is considered the teacher of Western philosophy, and Aristotle, whom Platos Academy gave to humanity, are famous in the world. For many years, Aristotle has been considered the most powerful representative of world philosophical thought. The foundations of the vast majority of scientific fields that exist in the modern world today were laid by Aristotle. In the Middle Ages and later periods, Western philosophy also had world-renowned philosophers such as Georg Hegel, Immanuel Kant, Friedrich Nietzsche, and others. Along with all this, philosophical thought in the Turkic world has emerged since ancient times and has undergone its own unique development. However, for several reasons, the study and teaching, and even the promotion, of Turkish philosophical thought has remained in the background. First of all, since Turkish philosophical thought in ancient times arose and developed mainly through oral folk literature and folklore examples are rightly considered examples of fiction, it has not been studied from a philosophical perspective for a long time. In my opinion, in the light of independence, there is a sufficiently rich material for conducting research on philosophical thought in the oral folk literature of each of the Turkic peoples and writing monographs. Secondly, the socio-political and philosophical movements of the Turkic peoples in ancient times and the Middle Ages were largely criticized and not included in the scope of scientific research during the Soviet era, which was a strictly atheist society, because they were of a religious nature.

Movements such as Hurufism and Sufism, which had been active for a long time in the Middle Ages, were generally considered religious-

mystical teachings and presented as reactionary movements outside the scientific circulation. Thirdly, since the concept of national philosophy was limited during the Soviet period and only the direction of forming a unified Soviet socio-philosophical thought was considered a priority, the history of philosophical thought of the Turkic peoples was not even remembered. Only since the eighties of the 20th century have efforts been made to bring the history of philosophical thought of individual Turkic peoples, including Azerbaijan, to the agenda. In any case, the department of History of Azerbaijani Philosophical Thought is one of the relatively young scientific institutions of the Institute of Philosophy and Sociology of ANAS. As is known, since the period of independence, along with the history of world philosophical thought, a certain revival has been observed in the field of studying the path of development of the philosophical thought of the Turkic peoples. However, this process has been developed over the past thirty years with the expansion of the tendency to study the history of philosophical thought of each of the Turkic peoples separately. Thus, dissertations, monographs and articles dedicated to the history of philosophical thought of the Turkic, Uzbek, Kazakh, Kyrgyz, Turkmen peoples, as well as the history of philosophical thought of Azerbaijan, or the scientific heritage of those who created philosophy in those peoples, have begun to appear mainly since the period of independence. This, in turn, has brought to mind the necessity of the emergence of the concepts of the history of all-Turkic philosophical thought or Turkish philosophy.

It must be admitted that Azerbaijan has always made great contributions to the pan-Turkic movement in the emergence of concepts such as common Turkish literature, common language of communication, common Turkish history, common geography, etc. in the Turkic world. At the beginning of the 20th century, great thinkers such as Ali bey Huseynzade and Ahmed Agaoglu played an exceptional role in the formation and development of Turkological thought in brotherly Türkiye. The publication of the journal; Turkology, the only scientific journal of the USSR Turkology Committee during the years of Soviet rule, in Baku is no small fact to see and demonstrate Azerbaijan's place and opportunities in the field of Turkology.

Along with all this, it must be admitted that despite its relatively prominent position among the Turkic peoples, the history of national philosophical thought in Azerbaijan has not been able to fully take its rightful place for a long time. Similarly, the concept of Turkish philosophy has only been able to enter the scientific lexicon in recent years and is still not fully active. In other Turkic republics, compared to the common Turkish language, the expressions of common Turkish philosophy are used very rarely.

This process has been activated both in Azerbaijan and in the Turkic world thanks to the pan-Turkic views of the President of the Republic of Azerbaijan Ilham Aliyev and the purposeful policy pursued at the level of the Organization of Turkic States. First of all, the historic Victory in Karabakh with the Iron Fist of the Victorious Supreme Commander-in-Chief Ilham Aliyev caused a great resonance in the international community, as well as having a serious impact on the national and spiritual awakening and revival of the Turkic world. At the same time, the position expressed by the President of the Republic of Azerbaijan Ilham Aliyev in his speech at the Inauguration Ceremony held on February 14, 2024, after being re-elected as the President of our country in 2024, about the unity and solidarity of the Turkic world and our “Turkic family”, has given a serious impetus to the return to the Turkic world in all directions, including in the field of science. In this sense, the President of the Republic of Azerbaijan Ilham Aliyev, as he led the Great Return movement to Karabakh and Eastern Zangezur, as well as to Western Azerbaijan, is the main idea author of the Return to the Turkic World. It was after that period that the expansion of integration processes in all areas in the Turkic world became a priority direction for the Turkic republics. In particular, a new flow of common Turkish philosophy or pan-Turkic philosophical thought historical concepts from Azerbaijan to the Turkic world began.

Scientific-organizational structures were created and activities were ensured in various scientific-research institutes related to the Great Return to Karabakh, Eastern Zangezur and Western Azerbaijan at the Azerbaijan National Academy of Sciences. History of the Karabakh War and the Great Return Movement, Study of Western Azerbaijan and Karabakh Manuscripts, History of Western Azerbaijan, Western Azerbaijan Folklore, Toponymy departments, Western Azerbaijan Encyclopedia, Eastern Zangezur Folklore Anthology are realities that emerged in the wake of the Karabakh Victory and the Great Return Movement.

In addition, the great revival that has taken place in the field of Turkology in recent years is a natural echo and logical continuation of those processes that began with our Turkish family". It was after this period that Turkology came to the forefront as an important scientific direction both in the Turkic world in a broad sense and in Azerbaijan, which has a leading position. The work of scientific and organizational structures that have been operating in the direction of Turkology for years at the Nizami Ganjavi Institute of Literature, the Ziya Bunyadov Institute of Oriental Studies, and the Nasimi Institute of Linguistics of the Azerbaijan National Academy of Sciences has expanded and become more active. At the same time, the departments of

History and Ethnography of Turkic Peoples established at the Abbasgulu agha Bakikhanov Institute of History, History of Philosophical Thought and Modern Philosophy of Turkic Peoples established at the Institute of Philosophy and Sociology, and History of Turkish Art and Cultural Heritage established at the Institute of Architecture and Art have enabled the science of Turkology to establish a research network across the entire front of the Humanities and Social Sciences. In addition, the Alisher Navoi Center, Mahdimgulu Faraqi Center, Mehmet Akif Ersoy Center, and the Alisher Navoi Center at the Ganja Branch of ANAS, which continue their activities at the Nizami Ganjavi Institute of Literature, are also new institutions serving the multifaceted development of the science of Turkology, opening the way for further expansion and deepening of the process. Considering the establishment of Turkological centers in higher education institutions of the Republic of Azerbaijan, including the operation of the Abay Center at Baku State University, the TURKSOY department at Azerbaijan State Pedagogical University, the teaching of the history and literature of the Turkic peoples at universities, and the writing and publication of textbooks, we can clearly imagine the pace at which Turkology has been developing in recent years. At the same time, the discussions, meetings, and published scientific works organized by the International Turkic Academy in recent years for the purpose of adopting a common Turkish alphabet based on the Latin script deserve to be considered one of the most important achievements of the new stage of Turkology. Finally, the adoption of a common Turkish alphabet consisting of 34 letters based on the Latin script after extensive discussions deserves to be considered the greatest socio-political and scientific-cultural event of recent years in the Turkic world.

We believe that the monograph “Common Identity and Philosophical Heritage: History of Thought in Turkish Culture”, prepared under the leadership of the prominent scientist and well-known public figure, Doctor of Philology, Professor Mahira Huseynova, is one of the visible manifestations of the revival process taking place in the field of Turkology in the Turkic world and, in particular, in Azerbaijan. It is of great importance as the first monograph and systematic scientific research work dedicated to the history of Turkish philosophical thought in Azerbaijani science and among the Turkic peoples. It is also possible to organize the teaching of the subject “History of Turkish Philosophical Thought” in universities on the basis of this scientific research work, which was conceived as a serious monographic study. The monograph “Common Identity and Philosophical Heritage: History of Thought in Turkish Culture” also meets the requirements of the university textbook “History of Philosophical Thought of the Turkic Peoples”.

The presented scientific research work has a special significance as the first generalized monograph dedicated to the historical roots and centuries-old development path of Turkish philosophical thought, the philosophical views of prominent figures of the Turkic world. The book presents and studies the historical stages of Turkish philosophical thought, which emerged and developed over many centuries, starting from the belief system of the ancient Turks, mythological views, and Goyturk monuments. In the monograph, in addition to the portrait-essay of each of the prominent creators of Turkish philosophical thought, the ideas they brought to the general Turkish philosophical thought and their scientific contributions were also revealed, analyzed and evaluated.

At the same time, along with the pan-Turkic beginning in the field of philosophy, the study and generalization of the philosophical and social thought history, literary and philosophical heritage of individual Turkic peoples: Kazakhs, Kyrgyz, Uzbeks, Turkmens, as well as the Central Asian Turkic peoples on the basis of objective scientific criteria creates conditions for the scientific scale and breadth of the possibilities of use of the monograph. In this regard, the mention of common ceremonies of the Turkic peoples such as the Novruz holiday, the Khizr Nabi ceremony, etc. are also important factors serving the integration of the Turkic peoples in the modern era. In particular, the research and ideas about the common Turkic means of communication in the monograph successfully serve to convey to new generations the roots, importance, and prospects of the idea of a common Turkic alphabet, which has emerged as the most relevant issue in the new historical period. This is extremely necessary and important in terms of educating and guiding new generations at a time when extensive discussions are taking place and important decisions are being made regarding the common Turkic alphabet and a single language of communication at the present stage. In general, the monograph “Common Identity and Philosophical Heritage: History of Thought in Turkic Culture” written by Elvin Talishinsky, Baha Ahmet Yilmaz, Ferahila Babayeva-Shukurova, Shahismayil Ismayilov, Cihangir Ishbilir under the leadership and authorship of Professor Mahira Huseynova is an important scientific event of the new stage of development of Turkology. This monograph, which is the successful scientific result of the joint activity of the authors collective, will be a great success in guiding the upbringing and preparation of the new generation of the Turkic world. We believe that the book “Common Identity and Philosophical Heritage: History of Thought in Turkic Culture” is the best scientific contribution to the upcoming anniversary of the First Baku Turkological Congress, the centenary of which we are preparing to celebrate in a large way in 2026.

“Common Identity and Philosophical Heritage: History of Thought in Turkic Culture”, which has a wide scope, will be important both in scientific and educational terms for the fraternal Turkic republics, as well as in Azerbaijan. Taking this into account, it would be useful to translate the monograph into Turkish and, if possible, into the languages of the Turkic peoples of Central Asia.

The main task ahead is to establish the subject “History of Philosophical Thought of the Turkic Peoples” in higher education institutions based on the presented monograph “Common Identity and Philosophical Heritage: History of Thought in Turkish Culture” and to organize its teaching at a high ideological-political and educational-methodological level as one of the main subjects.

June 9, 2025

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Introduction

Modern life emphatically demands that every member of society — especially the youth — acquire a profound understanding of the mysteries of both nature and social reality. It is equally imperative to penetrate theoretical questions concerning the individual's place in the world, the meaning of life, and one's inner spiritual world. The resolution of such tasks is inseparably linked to philosophy. It is only through the acquisition of a philosophical worldview that one can attain knowledge about the structure of the universe, the laws governing social development, and the processes of human thought.

These considerations affirm that the study of philosophy is of vital importance to every individual. Today, interest in philosophy has increased, in part due to the fact that, until recently, this field had suffered from serious shortcomings and distortions. During the Soviet regime, dogmatism dominated philosophical education. This severed philosophy from its connection to reality. Most critically, dogmatism instilled authoritarianism and the idea of a single ideological monopoly in people's worldviews and their comprehension of the world. Consequently, philosophy's creative role was stifled. It was reduced to a means of promoting official documents, slogans, and endorsements. Such a mode of thinking allowed no room for pluralism or democratic thought. Furthermore, instead of examining life's realities in all their contradictions, complexities, and nuances, long-established and well-worn topics were constantly repeated. In addition, the utopian orientation of Marxist philosophy distorted reality, attempting to forcibly guide it toward a predetermined and fictional ideal of communism.

In fact, the logic of social development dictates a movement from life to the ideal — not from the ideal to life. Voluntarism prevailed in social life. This was characterized by the application of coercive methods in scientific activity and the dissemination of knowledge. In such an environment, theoretical activity was deprived of independent thinking and the pursuit of creative truth. The subjective style of governance, which persisted for over seventy years, inflicted severe damage on philosophy. Its primary manifestation was

the failure to consider the real situation and objective factors when setting goals and determining the means to achieve them. This resulted in unjustified and irresponsible interference with the course of historical processes.

After gaining independence, Azerbaijan has witnessed the emergence of qualitatively new conditions in both public life and the system of scientific and educational activity. Based on this real foundation, it has become necessary to pose and solve fundamentally new tasks in the study and teaching of philosophy. Above all, it is a matter of restoring philosophy's lost connection with real life. To this end, the field must not be confined within abstract theoretical propositions and definitions; its empirical foundation must be strengthened.

It must be borne in mind that aligning theory with reality is the principal line of development in philosophy. Only through this alignment can philosophy fulfill its responsibilities as a distinct field of knowledge within society. A second essential task is to establish a democratic environment in society and in the realm of scholarly activity — one that ensures unbiased inquiry and the discovery of truth. It should be noted that, since the restoration of independence, Azerbaijan has made significant progress in this regard. Nonetheless, it is essential to pursue these developments consistently into the future. Finally, philosophy must achieve a genuine return to the human being — to the person as an individual. It is well known that under totalitarian rule, the concept of the human was abstracted. The unique and unrepeatable qualities of each individual were disregarded.

As a result, a phenomenon emerged which can be termed the depersonalization of the human subject — the loss of personal identity. Philosophy began to address not the unique individual, but an average representative of society or a particular social group. However, contemporary reality demands that the individual — with all their unique qualities, needs, emotions, and capacities — be brought to the forefront, and not be allowed to dissolve into the collective whole.

In recent years, against the backdrop of implementing the National Education Concept in Azerbaijan, the teaching of philosophy has improved. Its content has been enriched and modernized. At present, Azerbaijan's social reality is marked by the dynamism and intensity of ongoing processes. These include the development of market relations in the transition to an open society, the promotion of free competition and entrepreneurship, and the deepening of democratization in all spheres of public life. All this must be supplemented by steps taken toward the establishment of a rule-of-law state. Moreover, Azerbaijan's economic and cultural integration with the global

community is accelerating, and the nation's connection with both Eastern and Western civilizations is intensifying. In this process, the dialectical unity between national-spiritual values and universal human values is being further consolidated.

These considerations underscore that the philosophical interpretation and generalization of profound transformations in public and global life has now become more urgent than ever before. It is such reflections that prompted the author — by drawing upon many years of experience in teaching philosophy at the university level — to write a textbook capable of meeting the demands of contemporary reality. The extent to which this objective has been achieved is for the reader to determine. For our part, we express in advance our sincere appreciation for all feedback and constructive criticism.

The Necessity, Significance, Aims, and Objectives of Teaching the Subject “History of Philosophical Thought of Turkic Peoples”

The term “history” is a broad concept that encompasses economic, political, and scientific processes. It is employed at different levels and with various meanings. Initially, it refers to socio-historical processes — that is, historical innovations, development, and progress. Secondly, it denotes the correct depiction of political events that occurred throughout history in chronological order. And finally, it signifies the comprehension of past events by human consciousness and their analysis, which is understood through the concepts of “philosophy of history” and “philosophical history”.

The central focus of historians and philosophers, history, reflects changes and transformations. The emergence of the philosophy of history has enabled humankind to comprehend its own historical journey as history in the true sense. The subject matter of the philosophy of history does not lie in the chronological order of events, but rather in the generalization of social processes, the identification of their internal regularities, and the connection of these processes with the contemporary issues of society. One of the main reasons for studying history in a philosophical context is to avoid becoming stuck in past events and instead to direct attention to the legacies inherited from history — those that continue to this day. If we were to define history socially, we might put it as follows:

“History is not the moment in which we currently live, but an attempt to revive and reconstruct past events based on thought and reflection”.

With the emergence of class society and the formation of the first states, human worldview began to take shape, and philosophy — a distinct form of social consciousness — came into being. Philosophy is a system that generalizes views on being and cognition. The fundamental principle of the history of philosophy lies in the examination and clarification of philosophical

problems, their development into doctrines and schools, and finally, the replacement of one by another over time. Philosophical thought initially formed in the Ancient East, later in the West, and subsequently reached a higher level of development through the mutual interaction between Eastern and Western traditions.

The 10th-century Turkic philosopher Abu Naşr al-Farabi described the developmental path of philosophy — from the ancient peoples to the Arabic-speaking philosophers — in the following way:

“This science, they say, first existed among the ancient people of Iraq, the Chaldeans; from there it passed to the Egyptians, then to the Greeks, afterwards to the Syriacs, and finally to the Arabs. The entire content of this science found its expression in the Greek language, from which it was translated into Syriac, and later into Arabic. Among the Greeks, those who mastered this science invariably referred to it as wisdom and great wisdom, and the acquisition and mastery of it as philosophy. By this, they meant the love and desire for great wisdom”.

According to al-Farabi, in antiquity, philosophy was referred to as “the science of sciences”, “the mother of sciences”, “the wisdom of wisdoms”, and “the art of arts”. In general, the emergence of philosophical thought reflects the combined contributions of both Eastern and Western peoples.

The history of philosophical thought is the discipline that studies the emergence and development of humanity’s philosophical ideas. It encompasses human philosophical, religious, and mythological thinking. The history of Turkic philosophical thought, with its distinctiveness and notable position in the universal treasury of philosophical traditions, has passed through a complex and often contradictory path of development.

The primary goals and objectives of teaching the subject “The History of Philosophical Thought of the Turkic Peoples” are as follows:

1. To study the laws and principles governing the emergence and development of the philosophical thought of the Turkic peoples.
2. To highlight the relevance and significance of the philosophical heritage of the Turkic peoples in line with modern challenges, and to explain to students the content and essence of “The History of Philosophical Thought of the Turkic Peoples”.
3. To form a comprehensive understanding of Turkic civilization — an integral part of world history and human civilization — including its systems of thought, belief, and moral values.

4. To provide learners with knowledge about the development stages of both world philosophical thought and the philosophical heritage of the Turkic peoples, thereby enhancing their intellectual worldview and equipping them with the necessary skills to apply this knowledge in future academic and pedagogical activities.

5. To trace the historical continuity of Turkic philosophical thought and its distinctiveness, while emphasizing the principle of inheritance in relation to its intellectual legacy, and to convey to the younger generation the role and place of the spiritual-cultural values created by the Turkic super-ethnos within the global cultural treasury.

6. To explore the interconnections between the history of Turkic philosophical thought and other scientific disciplines. The study of the history of Turkic philosophical thought holds particular importance in the higher education institutions of the Republic of Azerbaijan.

As National Leader Heydar Aliyev noted:

“We cannot open the way to the world for our students unless we teach them the history of philosophical and religious thought of the peoples of the world, of the Turkic peoples, and — alongside that — the universal values formed by the Azerbaijani people”.

In the Ministry of Science and Education’s Concept on the Humanities, Heydar Aliyev’s recommendations concerning the history of philosophical thought are reflected. The concept notes:

“It would be beneficial to pay special attention to the study of classical philosophy, the history of philosophy, the scientific history of religion, and philosophy itself in our higher educational institutions”.

Special emphasis must be placed on the teaching of the history of philosophical thought in Azerbaijan and in the wider Turkic world as an independent field within the philosophical sciences. Additionally, the concept stresses the effectiveness of teaching general philosophy history in the humanities faculties of higher education institutions, and the teaching of the history of Azerbaijani philosophical thought in all universities.

Heydar Aliyev further stated: “We must utilize the spiritual wealth we inherit from our national history, and at the same time, assimilate the moral values created by humanity — including those of European culture, Russian culture, and Eastern culture”.

The Uniqueness of Ancient Turkic Mythological-Philosophical Thought: Tengriism, Shamanism, Magic, Buddhism

The scientific study of mythology in world history and the field of culture has an ancient origin. Contributions to this field can also be seen in the mythological descriptions provided by Herodotus, known as “the father of history”. For that reason, Herodotus is also regarded as a mythologist. If we define mythology in simple terms, we may call it “the science of myths”. In a broader sense, mythology is a field of study that investigates systems of mythological beliefs and worldviews, and the model of the world they portray. Mythology is also a form of creation narrative, explaining how certain perceptions have come into existence.

Mythology is closely connected with history, religion, literature, philosophy, and other sciences. If we categorize mythology according to regions, we can generally distinguish Asian mythology, Australian mythology, European mythology, Near Eastern mythology, and American mythology. Despite these regional distinctions, a universal feature of mythologies around the world is their origin in oral epics and their close ties to religious beliefs and practices.

The term myth comes from the Greek word “mythos”, and in Turkic languages, it is translated as “legend”, “tale”, “epic”, or “narrative”. Myth is one of the oldest phenomena in the history of human cultural development. Mythological consciousness was formed as a result of ancient people’s attempts to understand the environment and natural events around them. The transformation of mythological consciousness into historical consciousness gave rise to legends and stories, which in turn evolved into the oral literature traditions of various peoples. Therefore, myths played a central role in the formation of oral folk literature — including legends, tales, myths, and beliefs.

Prominent mythologists such as E. Tylor, J. G. Frazer, W. Wundt, and others categorized myths into three main types: 1. Cosmogonic myths 2. Ethnogenetic myths 3. Calendar myths

Cosmogonic myths form the foundation of any mythological system. These myths are particularly significant in the depiction of the creation of the universe and the world. According to cosmogonic myths, the world consists of three realms: the upper world, the middle world, and the underworld. The upper world is the abode of deities and pure spirits; the middle world is the realm of humans; and the underworld is inhabited by evil spirits, demons, and devils.

Ethnogenetic myths are related to the formation of ethnic groups, kinship rules, and, broadly speaking, the origin and development of entire communities.

Calendar myths are tied to the concept of time and explain the cyclical transitions between seasons and months. They are often associated with natural cycles — such as the revival of nature in spring and its dormancy in winter.

Turkic culture, history, and philosophical thought had already reached a significant stage of development prior to Islam. The honorable place of Turkic peoples in history is due not only to their heroism but also to their intellectual capacity and worldview. Similar to other world nations, myths formed the core of ancient Turkic cultural heritage.

Tengrism - Among the ancient Turkic religious-mythological systems, Tengrism held a special position. In Turkic mythology, the deity was referred to as Tengri, Tora, Tigrir, or Teyri, and was regarded as the only creative being. Ancient Turks believed solely in Goy Tanrı (the Sky God) and considered him the sole creator. He was revered as sacred and exalted. Turks believed that freedom had been granted to them by Goy Tanrı, viewing him as a supreme, divine entity. According to their beliefs, the Sky God ruled the heavens and the entire universe, while the sun, moon, and stars were merely created beings. They held that Goy Tanrı gave life to all beings, forgave sins, extended the lives of those who prayed, and appointed the khagan (ruler) of the Turks.

The 7th-century Byzantine historian Theophylact Simocatta expressed the following view regarding the religious beliefs of the ancient Turks: “The ancient Turks worshiped only the Supreme God, whom they recognized as the sole creator and ultimate authority”.

Shamanism - Shamanism refers to a belief system centered around the shaman — a figure believed to communicate with spirits, heal the sick, and act as a mediator between the worlds of the living and the dead. It was especially prevalent among the peoples of Siberia and the Ural-Altaic regions, as well as among various kinship-based societies around the world. In simple terms: “Shamanism is a religious belief system based on the interaction between the bright sky and the dark underworld”.

The core of Shamanism lies in the unity and harmony between humans and nature. According to the Shamanic worldview, the world is influenced by both good and evil forces. Alongside benevolent and malevolent spirits, shamans were believed to possess helping spirits — major shamans had ten such spirits, while minor shamans had two. Shamans would gain special abilities depending on the spirit that inhabited them, and these helper spirits often appeared in the form of animals. People believed that only shamans had the power to maintain the influence of good spirits and repel evil ones. Establishing contact with the spirit world required special abilities.

Main duties of the shaman:

1. Escorting the soul of the deceased (believed to linger for a year) to the afterlife
2. Healing serious illnesses
3. Removing misfortune during hunts
4. Maintaining balance between the forces of good and evil

The Origins and Formation of Shamanism: Initially, everyone attempted to communicate with spirits to protect themselves from evil forces. However, over time, it became clear that only individuals with special abilities could do this effectively. As a result, family-based shamanism emerged. Later, individuals began adopting shamanism as a profession after undergoing spiritual training. Shamans engaged in spirit summoning, enchantments, and healing rituals. Shamanism occupies a central place in the Turkic-Mongol cultural tradition.

The Shamanic concept of the universe: Shamans divided the world into three layers: 1. The Upper World — home to Ülgen, the Sky God and his spirits 2. The Middle World — the human realm 3. The Underworld — ruled by Erlik and inhabited by dark spirits

Goy Tanrı, or Ülgen, was depicted as a human-like being who dwelled in the uppermost layer of the sky. He was considered benevolent and maintained the cosmic order. Erlik, the god of the underworld, was believed to be created

from clay and to sit on a black throne. According to belief, he would seize the souls of the dead and hold them in his domain. In Shamanism, Earth itself was seen as divine, and all natural elements — mountains, rivers, springs — were believed to have souls. Hence, the entire planet was regarded as eternal.

Shamanic Prayers: The religious rituals of shamans were not organized with mathematical precision like those in monotheistic religions. While there may be external similarities in the outward appearance of shamanic rituals, what guided the shaman was the inner voice — the personal spiritual entities within. The prayers recited during worship were based on the inspiration received from these spirits. Shamans were not required to repeat the prayers of their teachers or ancient shamans. Instead, they acted according to the revelations of their guardian spirits. Examples of Shamanic Prayers:

1. Evveli kuday sen ongda sen ongdasang men munda

Tilegen tilek yine ber kas bidevge bala ber

Caksı kuday, cay kuday, mırza kuday, biy kuday

Evveli kuday kök casagan onan keyin cer casanag

In the beginning, O God, You were there, You were at the front —
and I was here.

May the wishes prayed be granted; may a child be given to the mare.

Good God, water God, noble God, chief God.

First, God created the sky, and then the earth was formed.

2. Özüng algın, hudayım, özüng bergen kselge özüng deva ber hudayım!

Çiltenlering çil boldı, baskın izgin gül boldı

Pirler hakkı tileymen, analar hakkı tileymen

Allah – eyeyey!

Accept it, my God! You who give — give healing to those You have given to!

Your Forty Saints have become blessings,

Your sacred footsteps have become flowers.

I pray by the truth of the saints,

I pray by the truth of the mothers.

Allah — eyeyey!

Even in modern times, certain shamanic customs remain widespread. For example, in Türkiye, children are often given names such as “Yashar”, “Durmush”, “Duran”, or “Sati” to ensure longevity — a tradition stemming from shamanism. The name Yashar is also popular in Azerbaijan. Other surviving customs include tying pieces of cloth to “wishing trees”, knocking on wood to ward off the evil eye, and similar practices.

Magic (Magism). Magic is a form of thought wherein individuals believe they can influence the world through specific practices. The Latin term *magia* is translated into Azerbaijani as “sehrbazlıq” (sorcery). Magic was initially associated with a belief that a person could affect all living things through mental or ritual means.

Among Turkic peoples, magic is known by terms such as *sehr*, *buyu*, *cadu*, *bagi*, and others. In Turkic and Altai mythology, the word *bagi* is used in the sense of spell or curse. Sometimes it appears as *bayı*, and in Anatolian dialects, as *buyu*. All these terms are etymologically linked to the concept of “binding”.

It is said that the word “magic” in Azerbaijani originates from the ancient tribe *Mag*, whose members practiced enchantments. Their deeds became known as *magious* — “the acts of the Magi”. According to their impact, magic is generally classified into two types: 1. White magic – benevolent, non-harmful 2. Black magic – malevolent and harmful

Magic is closely tied to ritual and movement. For example, in Azerbaijan, traditional beliefs prescribe drinking *cefte suyu* (a paired water ritual) to relieve fear, or rubbing animal fat (e.g., goat fat) on a patient’s body for healing. In malevolent practices, substances like wolf fat or snake skin were used; to ward off the evil eye, the *üzərlik* (wild rue) plant was burned — a widespread folk custom still observed today.

Buddhism - is a religious-philosophical doctrine that emerged in India during the 7th–6th centuries BCE. It is considered a non-orthodox school that arose as an alternative to Brahmanism. According to tradition, it was founded by the prince Siddhartha Gautama, and later divided into 18 sects. The oldest sacred text of the Buddhists is the *Tripitaka* (“Three Baskets”), written in the Pali and Prakrit languages. It consists of: 1. Rules for monastic life 2. Methods for attaining salvation 3. Philosophical and psychological concepts . Buddhism teaches that there is no absolute peace in life — everything is in constant flux.

According to legend, Gautama was born into the ruling Shakya clan and lived unaware of sorrow and suffering. One day, during a walk outside the

palace, he encountered scenes of pain and death for the first time. Deeply shaken, he decided to investigate the causes of suffering and spent six years in ascetic contemplation. Eventually, he attained enlightenment and became Buddha. He realized that: Life is suffering. Suffering has causes. There are ways to end suffering. Liberation from suffering is attainable through the Buddha's path

The core of Buddhist philosophy is these Four Noble Truths: 1. Life is suffering 2. Desire is the cause of suffering 3. To be free from suffering, one must renounce desire 4. The path to liberation is the practice of Buddha's teachings. According to Buddhism, one must be liberated from suffering not in the afterlife, but in this life — by attaining a state of divine serenity.

Sayings of the Buddha: “If your hand has no wound, you can carry poison in your palm. Poison does not harm the unwounded. Evil has no power over the one who commits no evil”.

“I have been born many times, I have passed through many lives; I searched for the builder of this house but did not find him. Being born again and again is torment”.

“Some return to the womb, the sinful go to hell, the virtuous ascend to heaven, and those who renounce desire attain divine peace”.

“No fire burns greater than passion, no pain is greater than hatred, no misfortune greater than the body, and no happiness greater than peace”.

Buddhist philosophy combines abstract-theoretical and mythopoetic thinking. Buddhist philosophers recognized the importance of myth-based imagination and enriched their theoretical systems with mythological content. The sacred text Dhammapada contains numerous profound philosophical ideas and remains central to Buddhist ethical teaching.

Manichaeism - was a pre-Islamic religious-philosophical movement that played a significant role in the lives of Middle Eastern peoples. It was founded by Mani in the 3rd century CE and spread widely throughout Iran and Central Asia. The doctrine incorporated elements from Christianity, Zoroastrianism, and Buddhism. According to Mani, the world had two fundamental principles: Light and Darkness. Islamic thinker Ibn Hazm interpreted this by stating: “Pleasure belongs to Light, suffering to Darkness; and only through manifestation can Light be liberated from Darkness and triumph over it”.

Turkic Mythology

From the most ancient times to the present day, an examination of the history and culture of ancient Turkic peoples reveals that they have withstood a challenging yet majestic test of time. Throughout this period, the Turkic peoples have affirmed their wisdom and accumulated historical and spiritual values. These values originate from their mythological belief systems. The mythological worldview emerged as ancient humans attempted to comprehend nature, the environment, living beings, and inanimate objects. Myths are the products of events that took place in an undefined time and space, beyond the bounds of recorded history.

In the mythological imagination of the Turkic peoples, entities such as mountains, trees, the Gray Wolf, and horses hold special significance. At the core of Turkic mythology lies the Bozkurt (Gray Wolf) belief, which is perhaps its most defining feature. The concept of the Gray Wolf symbolically embodies the independence, leadership, intelligence, courage, and organizational capacity of the Turkic peoples. Additionally, it is revered as a symbol of prosperity and good fortune.

The ancient Gokturks believed that the Gray Wolf had been sent to protect them. As a result, wolf symbolism was widely used in the emblems and mythological expressions of early Turkic tribes. The Gray Wolf appears in mythology in three primary forms: 1. Ancestral Wolf 2. Guide Wolf 3. Savior Wolf. The belief in descending from the Gray Wolf instilled a sense of pride, honor, readiness to defend, faith in the future, bravery, heroism, and loyalty in Turkic communities.

According to ancient Turkic mythology, the tree was considered the center of the world. It was believed that the first human was created in the shade of a tree with nine branches. In mythology, the tree connects the heavens and the earth and is regarded as the mother of the ancestors. The concept of the “Sacred Tree” (Övliya Ağac) existed, referring to a divine tree that provides a path to unity with the Creator. It was believed that this tree extended invisibly into the skies and ultimately reached the luminous paradise. The

modern term “family tree” is believed to have originated from this ancient mythological belief. As with other Turkic peoples, trees hold an important place in Azerbaijani mythology. In the Book of Dede Korkut, the term “Qaba agac” (Grand Tree) represents this sacred concept, and the tree’s immensity, thickness, and ruggedness reflect its ancientness and sanctity.

In Turkic mythology, mountains are considered ancestral beings. Mythological thinking holds that mountains serve as intermediaries between humans and the divine. The Altai Spirit was believed to be the master of all mountains in ancient Turkic belief. In Altai legends and epics, mountains are often depicted as living, sentient entities. According to early Turkic mythology, Mount Qaf (Qaf Dağı) was considered the mother of all mountains. It was believed that all mountain ranges were connected to Mount Qaf through subterranean channels. The highest peaks and summits were attributed to primeval ancestors. In the great heroic epics of Turkic literature, the mountain motif is central. During moments of hardship, characters are depicted as turning to the mountains for help. For example, Koroghlu chose Mount Chanlibel as his stronghold. Even today, the tradition of naming newborn children after mountains reflects this deep-rooted mythological heritage.

In ancient Turkic mythology, the horse also had sacred importance — considered the purest and noblest creature on earth. In Turkic societies, walking on foot was seen as a disgrace. Children learned to ride a horse before learning to walk. In some cases, horses were even buried alongside their masters. It was believed that the horse played a role in the creation of the four elements — fire, water, air, and earth. According to several legends, the horses of heroic figures were born from heavenly light or fire. The color of the horse also had symbolic meaning — gray and white horses were regarded as auspicious and seen as omens of good fortune. In Turkic heroic epics such as the Book of Dede Korkut, Koroghlu, Manas, and Maaday Kara, horses are given prominent symbolic status. In these tales, each hero is accompanied by a horse that is unique and endowed with special qualities. Descriptions of horses emerging from water or light, or flying steeds with invisible wings, all point to the central role of the horse in Turkic mythology. One such mythical figure is the Tulpar — a legendary horse that could fly, although its wings were invisible to the eye.

Beyond these symbols, the concept of the bird is also prevalent in Turkic mythology. Birds such as the Simurgh, Dove, Huma, and Phoenix (Səməndər) are frequently featured in epics and mythological stories.

Ancient Turkic cosmology also includes ideas about the layers of the heavens and the earth. According to Western Turkic beliefs, the sky consists of seven layers; in Eastern Turkic cosmology, the earth has nine layers. The Western Gokturk Khagan, in a letter to the Byzantine emperor, referred to himself as the “ruler of the seven climates” (yeddi iqlimin hökümdarı).

According to ancient beliefs, both heaven and earth were divided into seven layers, for a total of fourteen cosmic realms. These beliefs are reflected in traditional poetry and folklore. For instance, Bosnavi writes:

“Before the seven layers of earth and sky were created,
Before the moon, sun, and stars came into existence,
Before what is now called the world was made habitable —
Muhammad was the Qibla, and Ali was my prostration”.

Turkic mythology holds that God first created the earth, and only afterwards the sky. In the Epic of Manas, when the hero Manas swears an oath, he declares: “Let the black earth with its hairy chest strike me down, Let the boundless blue sky and my sharp moon-axe tear me to pieces”.

Even numbers carry sacred meaning in Turkic mythology: 1 – Symbolizes divine unity and completeness; the entire universe is embodied in the number one. 2 – Represents dualities: good vs. evil, day vs. night, light vs. darkness. 4 – Associated with the classical elements (water, fire, earth, air); life begins when air is added to the other three. 5 – Signifies abundance and prosperity. 6 – Represents the unification of two triads: the celestial triad (Sun, Moon, Stars) and the terrestrial triad (Mountain, Sea, Sky). 7 – The unity of seven layers of heaven and seven layers of earth. 9 – Considered sacred; many legends speak of the sun rising beyond nine mountains or of a hero crossing nine peaks. The number symbolizes elevation and transcendence. 12 – Represents completeness and maturity. In Oghuz tradition, boys were allowed to hunt and participate in competitions only after reaching the age of twelve.

All of the beliefs described above demonstrate that the genetic code of great civilizations is encoded in their mythological consciousness and mythology. Ancient peoples used mythology to express, preserve, and transmit their cultural identity — and the Turkic peoples are no exception. The heroic Turkic nations safeguarded the roots and traces of their rich and colorful cultural heritage within their ancient belief systems.

The Historical-Philosophical Heritage of Mahmud al-Kashgari, Ahmad Yugnaki, and Yusuf Balasaguni

A Turkish-origin scholar who mastered the profound secrets of various scientific fields such as geography, history, philosophy, and philology, Mahmud ibn Husayn ibn Muhammad al-Kashgari lived and engaged in intellectual activity in the late 11th and early 12th centuries. Mahmud al-Kashgari, who spent fifteen years writing the *Diwanu Lughat-it-Turk*, a masterpiece of global linguistic science, immortalized his name in the world of scholarship through this work. His *Diwanu Lughat-it-Turk* preceded the Western Enlightenment encyclopedists such as Diderot, Montesquieu, Voltaire, and Rousseau by seven centuries. This monumental work reflects all the intricacies of the Turkic language and holds an encyclopedic character. It is a compendium of knowledge encompassing scientific information about Turkic languages and dialects, history, geography, folklore, mythology, and to some extent, astronomy.

In his work, Kashgari included a “World Map” (*Dünya xəritəsi*), in which he placed Balasagun at the center and depicted all the regions inhabited by Turkic peoples. The work mentions geographical locations such as the Tien Shan Mountains, Yedigöller (Seven Lakes), Lake Issyk-Kul, the Ili River, and others.

The primary uniqueness of the *Diwanu Lughat-it-Turk* lies in its nature as both a comprehensive explanatory dictionary and the first Turkic-language encyclopedia. The work thoroughly documents all aspects of the Turkic peoples—especially their language and literature—alongside their geography, history, way of life, customs and traditions, kinship relations, clothing styles, weaponry, and more. As a result of this golden work, the comparative method was developed, laying the foundation for the comparative grammar of Turkic languages. It also marked the first comparative study between the Turkic and Arabic languages.

Mahmud Kashgari traveled through nearly all Turkic regions and mastered more than thirty Turkic dialects. He thoroughly studied the languages of the Oghuz, Kipchak, Karluk, Bashgird, Kay, Itlik, Koche, Suvar, Yagma, Uighur, and many other Turkic peoples. Consequently, in this masterpiece, Mahmud Kashgari employed nearly forty languages and dialects.

Mahmud Kashgari explained the reason for studying these dialects as follows:

“I traveled through every inch of the lands and regions of the Turks, Turkmens, Oghuz, Chigils, Yagmas, and Kyrgyz for a long time. I collected their words and learned the diverse expressions and variations in vocabulary. I conducted these studies to highlight the differences between these languages. Because I paid attention to all their subtleties, the languages of the Turk, Turkmen, Chigil, Oghuz, Yagma, and Kyrgyz tribes were entirely gathered within me. I classified these languages in the most appropriate way and arranged them in the most beautiful manner”.

In this work, Mahmud Kashgari included the finest proverbs, diverse poetic passages, deeply meaningful stanzas and couplets, as well as valuable historical and ethnographic information.

Diwanu Lughat-it-Turk by Mahmud Kashgari begins as follows:

In the name of Allah, the Protector and the Preserver

“I saw that Allah caused the sun of statehood to rise from the constellations of the Turks, and that He turned all the spheres of the heavens over the lands of the Turks. Allah gave them the name Turk and appointed them as rulers on earth. The emperors of the world arose from the Turkish race. The reins of the world’s nations were placed into the hands of the Turks. The Turks were made superior to all other peoples by Allah. The Turks who do not depart from the path of truth were esteemed by God for their righteousness. The peoples allied with the Turks became honored. Such nations achieved all their desires through the Turks. The Turks protected those under their care from the evil of the wicked. Everyone is in need of the Turks, the rulers of the world. To make one’s voice heard by them and to attain every wish, it is necessary to learn the Turkish language”.

In conclusion, I would like to note the following about Diwanu Lughat-it-Turk: it is the oldest known dictionary composed of eight sections and was written for the purpose of learning the Turkish language. Although structurally a dictionary, it is enriched with proverbs, as well as examples of poetry and prose. The translation of Mahmud al-Kashgari’s Diwanu

Lughat-it-Turk into our native language by Professor Ramiz Asgar has given a significant boost to the development of Turkology as a scientific discipline.

Yusuf Balasaguni. There is no precise information regarding the date of birth of Yusuf Balasaguni. Some sources suggest he was born between 1010 and 1015, while others place his birth in the years 1017–1019 or even 1025. However, there is broader agreement that he passed away in 1077. Yusuf Balasaguni wrote his renowned work Kutadgu Bilig in his hometown of Balasaghun during the years 1069–1070, completing it within eighteen months. An additional seventy-page poetic section was later appended to the text. The work came to be known as the “Turkish Shahnameh”. It was first recited before Taghbugha Kara Bugra Khan and presented to him. Pleased with the work, the ruler conferred upon Yusuf Balasaguni the title “Khash Hajib”, the third highest rank after the ruler and vizier. This title became his most widely recognized name.

In Kutadgu Bilig, the role of the hajib is portrayed as the highest advisor to the ruler in ideological matters. Yusuf Balasaguni himself embodied these qualities, serving as a living example. As an intellectual deeply versed in the subtleties of Turkic-Islamic culture, Yusuf Khash Hajib created a philosophical foundation from which moral, legal, pedagogical, and psychological perspectives can be derived. He addressed only a part of the work to himself with the following lines:

Ey yusif sözün sözlə koni,

Kereksiz sözüq kizlə kılqa kora.

“O Yusuf, speak the word with meaning; Avoid useless words — their harm exceeds their use”. These words reflect the strength and philosophical maturity of Turkic historical thought. In Kutadgu Bilig, Yusuf Balasaguni elaborated at length on the Turkish worldview regarding humanity, the universe, and governance, as well as on their fidelity to ancient Turkic customs (töre). The work serves as a philosophical exposition of the spiritual, political, and administrative principles of the Turkish peoples and reflects the sociopolitical foundations of Turkic statehood.

Yusuf Khash Hajib systematically developed concepts such as justice, statehood, law, and ethics with philosophical mastery and poetic sophistication. In terms of civic loyalty, state tradition, national values, and patriotic spirit, Kutadgu Bilig stands not only as a bright exemplar of its era but also as a seminal masterpiece in Turkish intellectual history. Renowned scholar Reshid Rahmeti Arat, whose contributions to the global recognition of Kutadgu Bilig are invaluable, described the work as follows: “Through

this work, Yusuf examined the meaning of human life and constructed a philosophical system of existence — a philosophy of life — that defines the individual's role within society and the state”.

In Azerbaijan, valuable research on Kutadgu Bilig has been carried out by scholars such as M. Seyidov, P. Khalilov, V. Aslanov, A. Safarli, F. Zeynalov, and A. Rustamova. In summary, Kutadgu Bilig is a timeless call for humanity, moral values, statehood, and national spirit.

Ahmad Yugnaki. Ahmad ibn Mahmud Yugnaki lived during the late 12th and early 13th centuries in the Yugnaki province near Samarkand. He was a visually impaired Uzbek poet who received a madrasa education. The only known surviving work of his is the didactic poem Hibat al-Haqa'iq (“The Gift of Truths”). This work was first published in Istanbul between 1915 and 1916 and widely disseminated in Central Asia and Kazakhstan through manuscripts transcribed in Uyghur and Arabic scripts. The content of the poem centers on the value placed on science, literature, and humanism.

Religious-Mystical Doctrines in Turkic Philosophy: Sufism and Its Representatives

“Mystical thought” is a concept that has persisted throughout history. Originating from Greek, and associated with divine knowledge and hidden truths, the term gradually evolved into a religious-philosophical doctrine over time. In Islam, mystical teachings became concentrated around the concepts of Sufism (tasawwuf) and the Sufi tradition.

Researchers have proposed various theories about the etymological origins of the words Sufi and tasawwuf. The most widely accepted opinion holds that Sufi comes from the Arabic word *ṣuf*, meaning “wool”. A Sufi was a person who wore garments made of wool. Early Sufis wore such garments to signal their ascetic lifestyle and to distinguish themselves from others. Other theories suggest that the term may have derived from words like *ṣafavi* or *ṣafawi*—which refer to those who stand in the first row for prayer—or the word *ṣuffa*, meaning “porch” or “platform”. According to the medieval scholar Abū Rayḥān al-Biruni, the word Sufi may also stem from the Greek word *sophia*, meaning “wisdom” or “thought”. Proponents of this theory interpret Sufism as a path to divine truth, spiritual purity, and moral-ethical refinement.

A majority of Sufi thinkers believe that the roots of Sufism lie in the Qur’an and the hadiths of the Prophet Muhammad. Some sources further claim that the term Sufi derives from the Arabic word *ṣafa*, meaning “pure”, “clear”, or “clean”. Those who support this interpretation view Sufism as a spiritual path grounded in inner purification and closeness to divine truth.

Sufism is a religious-philosophical system of thought and ethics that became widespread throughout the Islamic world in the Middle Ages. According to researchers, Sufism developed in three distinct stages. They identified the first stage as *zuhd* (asceticism), the second as *tasawwuf* (mysticism), and the third as *tariqa* (spiritual order). Scholars state that the *zuhd* period coincides with the early years of Islam. During this time,

mystical life entailed living as the Prophet had lived. The ascetic lifestyle embraced minimalism, ignoring the desires of the self (nafs), engaging in inner struggle, and cultivating patience and restraint.

Sufism is a religious-philosophical system of thought and ethics that became widespread in the Islamic world during the Middle Ages. According to researchers, Sufism developed in three stages. They noted that the first stage was zuhd, the second stage was tasawwuf, and the third stage was tariqa. According to researchers, the zuhd period coincides with the early years of the emergence of Islam. In this period, mystical life encompassed the understanding of living as the Prophet lived. The lifestyle of the ascetic includes being content with little, ignoring the desires of the self, struggling against them, and practicing patience.

“Sufism” was first formed as an independent philosophical doctrine in Basra. The first person to be called a Sufi was Abu Hashim al-Sufi. The Sufi movements led by Abu Hashim quickly spread to other Islamic countries. It is well known that Islam was able to bring together nations with different languages, cultures, and lifestyles. This created a favorable environment for the faster spread of Sufism, and as a result, Sufism covered a large territory from Spain to China, from the Balkan Peninsula to the south of Africa. The Sufi doctrine managed to adapt to the socio-political characteristics of each region. According to the Gregorian calendar, from the 9th century onward, the Sufi doctrine entered a stage of systematization. Unlike the zuhd period, different aspects emerged in the systematization stage. Not only were the laws and principles of Sufism formed, but at the same time, Sufi thought began to be applied in practice. In the 9th–10th centuries, great Sufis and ascetics emerged, and a number of works related to tasawwuf were written. Ma’ruf Karkhi, who first used the word tasawwuf, Dhul-Nun al-Misri, who developed the concept of ma’rifa in the Sufi doctrine, Sari al-Saqati, who was the first to investigate mystical states, Bayazid Bastami, who brought new nuances to zuhd and Sufism, Junayd al-Baghdadi, the master of the Sufis of Baghdad, Hallaj Husayn ibn Mansur, Abu al-Qasim Qushayri, Abu Hamid al-Ghazali, Muhyiddin Ibn Arabi, and Mawlana Jalal al-Din Rumi — all of these well-known figures contributed significantly to the development of Sufism. Among these individuals, the greatest female Sufi, Rabi’a al-Adawiyya, should be especially emphasized. The idea of divine love in the history of tasawwuf is associated with her name.

By the 12th century, the Sufi doctrine had become a lifestyle that prioritized practice, gave little space to theory, and carried simple but deep meaning. Researchers state that the ideas of famous zuhd-period Sufis such as

Bayazid Bastami and Junayd al-Baghdadi were systematized by al-Ghazali. Al-Ghazali combined kalam, fiqh, and tasawwuf; Ibn Arabi combined Sufism and philosophy, laying the foundation for “philosophical Sufism”. Hallaj ibn Mansur advanced the slogan “Ana al-Haqq” — “I am the Truth”. He said: “There is no self in me; what exists in me is the Truth”. According to the thoughts of Hallaj ibn Mansur, those who distance themselves from worldly possessions and materialism ascend to a divine rank and attain divine attributes. Junayd al-Baghdadi’s teachings on spiritual knowledge, love, etc., played an important role in the theoretical development of Sufism. Imam Qushayri’s famous work *Risala* is also one of the valuable sources on tasawwuf and ‘irfan. Muhyiddin Ibn Arabi was given the title “Shaykh al-Akbar”, meaning “The Great Shaykh”. With his concept of *wahdat al-wujud* (the unity of being), Sufism reached its peak and, in terms of completeness, turned into a perfect religious doctrine. The ideas he voiced influenced the worldview of a significant number of Sufis. From the second half of the 12th century onward, the period of organizational structuring began in Sufism.

When discussing the schools within Sufism, two major schools—the Khorasan and Baghdad schools—draw particular attention. Famous leaders of Sufi orders and renowned figures of Sufism received their education in these schools.

The Azerbaijani philosopher Sadaddin Mahmud ibn Abdulkarim Shabustari Tabrizi lived in the 14th century and was one of the founders of the Sufi philosophical legacy. He traveled extensively throughout Egypt, Sham (Greater Syria), and the Hejaz, met with scholars, and pursued intellectual inquiry. The philosopher is the author of works based on the ideology of the Sufi doctrine, including “The Reality of Certainty Regarding the Comprehension of the Master of Worlds”, “The Mirror of the Truth Seekers”, “The Book of Bliss”, and “The Rose Garden of Secrets”. In his 1317 work “The Sun of Secrets”, the philosopher states that human beings are not only united with God, but also identical with all of existence through various manifestations—they are in unity (*wahdat*) with it. The philosopher emphasized pantheism in his writings.

According to Shabustari’s thinking, the world consists of two parts: the internal and the external. The external part pertains to planets, plants, animals, and minerals. The internal part consists of the world of spirits. The human being exists in both the internal and external dimensions. In general, Shabustari had intriguing opinions and reflections regarding the philosophy of Sufism.

The Philosophical and Socio-Historical Heritage of the Kazakh People

In the stages of social, political, scientific, cultural, and other forms of development of the Turkic peoples, each Turkic tribe has made its own unique contributions. Among them, the Kazakh Turks have also made significant contributions. The Kazakh people not only preserved ancient Turkic thought within themselves but also benefited from this ideology and contributed to its development. Kazakh literature has played a mysterious and influential role in shaping the ideological views of the Kazakh people. The first and leading genre of Kazakh literature is songs (naghmalar), in which the national spirit and values of the Kazakh people can be felt. “Joktay”, “Koshtasu”, “Bet achar”, and others belong to this cycle of songs. As with all Turkic peoples, epic poetry also holds a special place in the literary creativity of the Kazakh people. The epics are divided into two main categories: heroic and romantic epics. “Qoblandy Batyr” and “Qanbar Batyr” belong to the heroic epics, while “Kozy Korpesh and Bayan Sulu” and “Ayman Sholpan” are considered romantic epics.

As in other Turkic nations, the main ideology and developmental trajectory of the heroic epics of the Kazakh Turks is centered around the victory over the enemy, protecting the population, the homeland, the land, the settlements, and, in short, safeguarding the nation from occupation. The plotlines of the romantic epics focus on loyalty to love and the preservation of family and marriage values.

In the 19th century, the formation of Kazakh written literature was greatly influenced by akyn poetry. The 19th-century Kazakh written literary tradition is strongly associated with three prominent figures: Chokan Valikhanov, Ibray Altynsarin, and Abay Kunanbayev. When speaking of 19th-century Kazakh literature, these three names come to mind first. I. Altynsarin contributed with his poems and journalistic writings, while Ch. Valikhanov made significant contributions to the formation of Kazakh political and social thought through his research on the “Manas” epic.

Abay Kunanbayev: Abay Kunanbayev was born on August 10, 1845, in the village of Kaskabulak, part of the Shyngystau region in East Kazakhstan. His birth name was Ibrahim. His father, Kunanbay, was a tribal leader. His mother, Ulzhan Khatun, was the daughter of a wealthy family. Ulzhan Khatun was highly respected in the tribe due to her gentle character and sharp mind.

Despite the challenges of his time, Abay Kunanbayev showed great interest in the field of knowledge. Because he stood out from his peers with his intellect, curiosity, and cleverness, he was sent to study in Semipalatinsk at the age of eight. He first received religious education for two years, from 1853 to 1855, under Mullah Gabdulzhappar. After completing two years of study, he continued his education at a madrasa where Ahmad Rza was his teacher. During his time at the madrasa, in addition to his formal religious studies, he individually learned Arabic, Persian, and Chagatai languages. His command of these languages allowed him to become familiar with the works of classical Eastern writers such as Ferdowsi and Nizami.

Abay Kunanbayev did not limit himself to Eastern culture — he also developed a strong interest in European and Russian cultures. In the well-equipped library in Semipalatinsk, he used Russian-language dictionaries to gain proficiency in Russian. As a result, he was able to read the works of Tolstoy, Pushkin, and Nekrasov. Moreover, through learning Russian, he was able to translate some of these works into Kazakh. Abay Kunanbayev passed away in 1904.

Abay Kunanbayev was the founder of 19th-century Kazakh modern literature and the first realist poet. He was a masterful wordsmith who introduced innovations in theme, form, language, style, and meter in Kazakh written poetry of the 19th century. In his creative work, the national poet gave great importance to loyalty to customs and traditions, the richness of realist thinking, and the promotion of enlightenment and national identity. In his poems, he harshly criticized illiteracy, ignorance, superstition, and social inequality. His literary oeuvre consists of nearly 200 poems, 3 narrative poems (poemas), and 45 prose works. Abay Kunanbayev wrote his first poem, “Chasing the Camel”, at the age of ten while studying in a madrasa. Among his poetic works, the piece he composed in 1877 titled “The World of Poetic Words, Poetry is a Treasure” stands out as the brightest example reflecting his thoughts and worldview:

I am a poet, I have no worries about livestock,

My path is different, theirs is another,

Therefore, every word of mine strikes the heart like an arrow.

...I am a herald of truth, a lover of justice,

Forgive me, if there is a trace of harshness in my writing...

A. Kunanbayev's poetry covers a wide range of themes. At the center of his creative ideas are enlightened realist thoughts, science, and education. His epic works consist of three narrative poems: "Iskander", "Maqsud", and "The Tale of Azim". Unlike "Iskander", the poems "Maqsud" and "The Tale of Azim" are written in the style of Eastern culture. The main plot of the poem "Iskander" is based on Alexander the Great of Macedonia. The poem "Maqsud" addresses ethical-didactic and moral themes. It includes parts that reflect realistic views on issues such as fate, destiny, wealth, and the self (nafs). Abay Kunanbayev's third and final poem, although left incomplete, is larger in size than the other two. The poem narrates the lives of two brothers named Mustafa and Safa.

In conclusion, I would like to express Abay Kunanbayev's literary legacy through the words of National Leader Heydar Aliyev. Heydar Aliyev said: "Abay and his works belong to all humanity, to all nations. Of course, he is the pride and happiness of the Kazakh people, because they have such an outstanding son, scholar, and educator who showed his nation the correct path to happiness and prosperity. At the same time, he belongs to all humanity and, likewise, to the people of Azerbaijan".

The History of Philosophical Thought of the Kyrgyz People

One of the ancient Turkic peoples is the Kyrgyz. Although the Kyrgyz did not possess a written literary tradition until the early 20th century, they always remained in the spotlight due to their rich oral folklore. Kyrgyz traditions were passed down through generations in the form of songs by bards known as Akyn, and have survived to the present day. The mysterious examples of Kyrgyz oral literature—such as proverbs, riddles, bayats, and fairy tales—reflect the lifestyle of the Kyrgyz people and have shaped perceptions of them among other nations.

One of the most valuable examples of Kyrgyz oral literature is the Manas epic, which is considered one of the golden masterpieces of Turkic folklore. The Manas epic was translated into German and published in 1885. The work consists of three main parts and contains 12,452 lines of verse. The first part is dedicated to Manas, the second to his son Semetey, and the third to his grandson Seitek, focusing on their struggles to reclaim the lands of Tian Shan from enemies. While Manas is the central hero of the epic, his mother Chyryrdı and his wife Kanykey also play major roles in the struggle.

The battles fought by heroes such as Bakay, Saytek, and Aychurek, who never left Manas alone in the fight against enemies, are vividly portrayed and celebrated for their bravery.

Another literary treasure of the Kyrgyz people is the epic Er-Toshtuk. The core of this work revolves around the experiences of the main character, Töshtük, after his death and the events he encounters in the afterlife. The characters in the epic fight against enemies for the sake of their people, nation, homeland, and land, sacrificing their lives for these causes.

Ilham Aliyev: “Chingiz Aitmatov has always been a friend of Azerbaijan, in every era. This was true during the Soviet period and remains true in the era of independence. In difficult moments, the writer has always spoken firmly in favor of justice, peace, and cooperation”.

Throughout the 20th century, new theoretical principles emerged as a result of the impact of global developments on humanitarian thought. In the context of the 20th century, the development of the novel genre gained particular importance. Marcel Proust, in his study "The Power of the Novelist", noted the following: "We are all like slaves before an emperor when standing before a novelist. With a single word, he can set us free. Through him, we shed our old social status and come to know the life of a general, a weaver, a rural intellectual, village life, hatred, love, and so on".

One of the writers in the 20th century who successfully conveyed the desires of his people to the global public through his works was Chingiz Aitmatov. Chingiz Aitmatov was born on December 12, 1928, in the Talas Valley of Kyrgyzstan. The writer, who spent his childhood in a small winter village (kishlak), described those years with these words: "When I see a ripened wheat field, for some reason, I remember the people I grew up among, who raised me. You should have seen with your own eyes how they harvested the grain. I am only now beginning to understand their happiness. They were happy simply because, at the very least, the land was not barren. Without even realizing it, those people were educating me".

Chingiz Aitmatov is a great writer gifted to world culture by the Kyrgyz people. By deeply understanding the full spectrum of life's realities and blending elements of realism and romanticism, he succeeded in writing valuable works that enriched both Kyrgyz and world literature. The key feature that distinguishes Chingiz Aitmatov from other writers is his ability to view and assess all events through the eyes of ordinary people while seeking solutions to problems. Chingiz Aitmatov became a window to the world for the Turkic states of Central Asia, especially Kyrgyzstan. He presented the Kyrgyz people's national self-awareness as the very ideal of the Kyrgyz nation. The themes of globalization, progress, and decline run as a golden thread through Aitmatov's works, thanks to his powerful intellect. His first short story was "The Kyrgyz Shepherd", in which Aitmatov reflects on his childhood years during the war period. One of the finest examples of his creative output is the novella "Jamila" Published in 1958, the work is centered around the theme of pure love and devotion.

In the later stages of his career, the young Kyrgyz writer published such works as "My Poplar in a Red Headscarf", "The First Teacher", "The White Ship", "Mother Earth", and "Farewell, Gulsary".

Chingiz Aitmatov is the most talented representative of the novel genre, which is the leading literary form among Turkic peoples. His novels "The Day Lasts More Than a Hundred Years", "The Scaffold" (also known as

“The Place of the Skull” or “The Executioner’s Block”), “The Mark of Cassandra”, and “The Eternal Bride” represent the pinnacle of his literary output. The novel “The Day Lasts More Than a Hundred Years”, written in 1980, generated considerable interest. The novel deals with the period of the Second World War. Its main character, Yedigei, is a war veteran who participated in the war.

Speaking about the sources of his inspiration, Chingiz Aitmatov said: “Throughout my life, I have encountered many people and held conversations with them. That is why, in my works, I refer to the people I have known and remembered. These people have remained in my memory as individuals with high moral principles and distinct character. The great Kyrgyz people serve as a refuge for my creativity. Many ideas, characters, and images in my writings are derived from the lives of those individuals”.

These literary monuments created by the Kyrgyz writer do not belong solely to the Kyrgyz people—they belong to all the peoples of the world. In conclusion, I would like to summarize the legacy of Chingiz Aitmatov with the words of National Leader Heydar Aliyev: “Chingiz Aitmatov, the great writer and public figure who gifted magnificent works to the treasure trove of world literature, is a source of pride not only for Kyrgyzstan but for the entire Turkic world”.

The Historical and Philosophical Heritage of the Uzbek People

The Turkic peoples have contributed such great and creative artists to world literature that the works they created have positively influenced not only the spiritual development of their own people but also of other nations, forever engraving the authors' names into collective memory. The great Uzbek poet and thinker Alisher Navoi is among these distinguished figures. Navoi's literary legacy resembles an ocean in its depth and magnitude. His works are the heritage of all Turkic peoples; his fame, reverence, and intellectual inheritance are a source of pride for the entire Turkic world.

Born into a noble family, Amir Alisher Navoi—a statesman, philosopher, and poet—was born on February 9, 1441, in the city of Herat. His father, Ghiyath al-Din Kichkina Bahadur, once served as the governor of the city of Sabzevar. As a result, Alisher Navoi and Husayn Bayqarah, who were raised together during childhood, formed a lifelong friendship. When Husayn Bayqarah came to power in Herat, he initially appointed Alisher Navoi as the keeper of the royal seal and shortly thereafter, in 1472, as the grand vizier. Navoi's appointment to such high governmental positions was the result of his strong moral values, deep knowledge, and sharp intellect. During his time as vizier, Navoi showed exceptional care and support for the scholars, writers, and intellectuals of his era. At his own expense, he built madrasas, hospitals, roads, and bridges. However, in 1476, he resigned from his post and returned to Herat, where he dedicated the rest of his life to literary work. He passed away on January 3, 1501, in his hometown of Herat and was buried near the tomb of Gowhar Shad Begum.

Navoi's literary legacy resembles an ocean in its depth. His works are the shared cultural heritage of Turkic peoples; his fame, respect, and legacy are their pride. Noticing from an early age that his son was writing poetry in both Turkic and Persian, Navoi's father recognized his interest in knowledge, literature, and education and devoted special attention to his schooling. Alisher Navoi studied under the most famous poets and literary figures of

his time, such as Sayyid Hasan Ardashir and Lutfi, from whom he learned the subtleties and secrets of poetry and literature. Alisher Navoi paid close attention to the works of classical authors such as Nizami Ganjavi, Farid al-Din Attar, and Qasim Anwar, further refining and developing his own poetic creativity through their influence. Alisher Navoi, following the advice of his friend Abdurrahman Jami, responded to Nizami Ganjavi's "Khamsa" by composing a version in the Turkic language, thereby inscribing his name in the history of Turkic literature as the founder of the Turkic literary language. Navoi devoted three years to writing his own five-part Khamsa, composed of approximately 64,000 couplets: Hayrat ul-Abrar ("Wonder of the Righteous"), Farhad and Shirin, Leyli and Majnun, Seven Planets, and Saddi-Iskandari ("The Wall of Alexander"). His poem Hayrat ul-Abrar is devoted to the theme of ethics. The key difference between Navoi's Farhad and Shirin and Nizami Ganjavi's work of the same name lies in the focus: Navoi makes Farhad the main protagonist of the narrative. In contrast to Nizami's Seven Beauties, in Navoi's Seven Planets, the tales are told not by women but by seven travelers. The poem centers around the love story of Bahram Gur and Dilara. The poem Leyli and Majnun is dedicated to the theme of love, a cherished topic in Eastern literature. Saddi-Iskandari reflects the poet's personal philosophical worldview. In this work, Navoi criticizes the tyrannical rulers of his time, portraying Alexander the Great as a figure fighting against despotism.

The creation of the Khamsa over three years stands as proof of Navoi's exceptional poetic talent. One of the most remarkable aspects of this Khamsa is that it was written in the spirit of Turkic culture and based on Turkic values. While composing his poems, Navoi drew inspiration from the life conditions of ordinary people and real-life experiences.

In 1498, Alisher Navoi compiled four divans (poetry collections) written in Chagatai Turkish—Gharaib us-Sighar, Navadir ush-Shabab, Bada'i' ul-Wasat, and Fawaid ul-Kibar—under a single collection titled Khazain ul-Ma'ani ("Treasures of Meaning"). He also gained worldwide fame for his Persian-language Divan-i-Fani, which contains ghazals, qasidas, tuyughs, and other poems dedicated to celebrated poets such as Hafiz Shirazi, Amir Khusrow Dehlavi, Abdurrahman Jami, and Kamal Khujandi.

Navoi's works written in Turkic on language and literature—Muhakamat al-Lughatayn ("The Judgment of Two Languages"), Mizan al-Awzan ("The Scale of Meters"), and Sab'at Abhur ("Seven Seas")—have retained their relevance not only in his time but also in our modern era. In Muhakamat al-Lughatayn, the poet showcases the richness, antiquity, and intricacy of

the Turkic language like precious pearls strung together. Mizan al-Awzan is devoted to Turkic prosody (aruz meter), while Sab'at Abhur discusses Arabic-language lexicons.

In his work *Waqfiya*, written in Turkic, Navoi spoke for the first time about his charitable activities. In addition to his contributions to linguistics and literature, he also authored seven famous religious works, which include: *Hadith-i Arba'in*, *Nazm al-Jawahir*, *Siraj al-Muslimin*, *Mahbub al-Qulub*, *Risala-yi Tayr Andukhtan*, *Munajat*, and *Lisan ut-Tayr*. These works form an essential part of his religious corpus. The literary legacy of Alisher Navoi gained great fame and admiration during his lifetime. His creative works have been preserved in libraries around the world and have reached the present day. The masterpieces of Navoi, in terms of literary and artistic value, content, language, and intellectual and philosophical reflections, are eternal monuments of the literary and philosophical heritage of the Turkic peoples. In Navoi's works, the political, philosophical, and literary perspectives of his time are clearly observable. These valuable texts, which have survived to this day, are the pearls of Navoi's intellectual thought. The ideas expressed in these works continue to remain relevant in our time.

Khalil Rza Uluturk once stated: "Alisher Navoi's contributions to the global recognition of Uzbek poetry are especially significant. Navoi was not only a great artist but also a scholar and thinker who strongly influenced his contemporaries. He identified the path to saving native culture from alienation and estrangement".

The Philosophical and Socio-Political Thought of the Turkmen People

Ahmed Yassawi was born in the town of Sayram, located east of the city of Shymkent in Western Turkestan. He received his primary education in the city of Yasi, from which he took his pen name “Yassawi”. He played a significant role in the acceptance of Islam by the peoples of Central Asia and in the Turkification of Anatolia. His legacy continues to serve as an essential unifying factor in the cultural life of Central Asian peoples to this day.

Ahmed Yassawi, who was known as both a philosopher and a writer, played a major role in the development of the Turkic language. His work has been the subject of great interest and research by Azerbaijani scholars. His literary legacy contributed to the emergence of new poetic genres in the literature of the Central Asian peoples. In his work *Vujudnama*, one can clearly observe the features of both classical and folk (*ashiq*) poetry.

Ahmed Yassawi made extensive use of Sufi symbolism in his writings. His most prominent work in this regard is *Divan-i Hikmet* (“The Book of Wisdom”), which occupies a special place in his oeuvre. This work is composed of quatrains resembling folk verses (*qoshma*) and ghazals written in the *aruz* meter. *Divan-i Hikmet* not only reflects the linguistic and cultural knowledge of its time but also influenced the intellectual landscape of future centuries.

As a religious figure, Ahmed Yassawi held strong influence over the peoples of Central Asia. His Sufi ideas impacted later figures such as Dede Ömer Ruşeni and Yunus Emre. The central themes of his writings were Islam and its intricacies, the Turkic language, morality, and education. His overarching message was focused on the enlightenment and moral development of the people.

In recognition of his contributions, a major international scholarly conference titled “Khoja Ahmed Yassawi and Eastern Sufi Literature” was held in Ashgabat on September 22–23, 2010, under the initiative of

Turkmenistan's President Gurbanguly Berdimuhamedov. In 2015, a decision was made in Almaty, Kazakhstan, to publish a new edition of Divan-i Hikmet. The year 2016 was also officially declared the "Year of Ahmed Yassawi" by UNESCO.

The Philosophical and Socio-Political Thought of the Azerbaijani People

Philosophical thought in Azerbaijan developed on the basis of Eastern philosophy. Due to the succession of various civilizations in our country since ancient times, diverse philosophical ideas and schools of thought have emerged. To study Azerbaijan's philosophical heritage, sources such as the Avesta, Pahlavi texts, medieval written monuments, and materials discovered through archaeological excavations hold significant importance.

The antiquity of any nation is evaluated by the cultural contributions it has made to world civilization. One of the most valuable contributions of the Azerbaijani Turks to world culture is the heroic epic *Kitabi Dede Qorqud* ("The Book of Dede Qorqud"). This epic, born of the intellectual tradition of our people, remains timeless, having preserved its value through the centuries. It is a rare gem in our literary treasury that reflects the glory of our history and evokes a sense of honor by intertwining heroic deeds with pure love.

The epic forms the foundation of our history, national awakening, way of life, religion, art, and traditions. The central theme of its narratives (or "boy"s) is the defence of the homeland, its lands and territories, against treacherous enemies. The heroes of the epic stand resolutely to protect their people's honor and to prevent the exploitation of the nation's resources.

A special reverence for mothers and women is emphasized in the epic, with the notion that "a mother's right is equal to God's right" being explicitly stated. As the name suggests, the epic embodies not only the traditions of the Azerbaijani Turks but also those of all Turkic peoples. According to many historians, the events of the 10th–11th centuries in Azerbaijan are reflected in the epic.

Kitabi Dede Qorqud is a heroic epos consisting of a prologue and 12 narrative chapters ("boys"). A manuscript copy of the epic is preserved in the Dresden Library. In more recent times, a second manuscript was discovered

in the Vatican. In 1952, an Italian scholar, Ettore Rossi, published a version of the epic, which included six of the twelve chapters. *Kitabi Dede Qorqud* has had a profound impact on the study of our language, history, literature, oral folk tradition, and cultural heritage as a whole.

The origin and age of oral folk literature and folklore samples are unknown, yet they have always held a prominent place in Heydar Aliyev's literary outlook. The influence and scholarly exploration of such works, along with the challenges they present, were subjects of consistent importance to the National Leader. Speaking about the *Kitabi Dede Qorqud* epic, Heydar Aliyev stated: "The core content of the epic revolves around the ideology of heroism. *Kitabi Dede Qorqud*, in addition to being a heroic epic, is also our book of ethics, our moral code". The great statesman regarded *Kitabi Dede Qorqud* and *Manas* not merely as examples of oral folk literature but as an unbreakable chain connecting the spiritual values of Turkic peoples.

Nizami Ganjavi — İlyas Yusif oglu Nizami Ganjavi was born in 1141 in the ancient cultural hub of Ganja, one of Azerbaijan's prominent historical cities. His birth name was İlyas, while "Nizami" is a pen name. He owned a rich library and had a broad range of reading, possessing deep knowledge in theology and philosophy. Nizami lived his entire life in Ganja and composed his globally renowned literary works there. The pinnacle of Nizami Ganjavi's creative legacy is his *Khamisa* ("Quintet") — a collection of five epic poems: *The Treasury of Mysteries* (*Sırlar Xəzinəsi*), *Khosrow and Shirin* (*Xosrov və Şirin*), *Leyla and Majnun* (*Leyli və Məcnun*), *Seven Beauties* (*Yeddi Gözəl*), and *İskandarnamah* (*İsgəndərnamə*).

His literary expression of ideas on education and moral upbringing continues to maintain its relevance to this day. In his works, Nizami emphasized the role of environment, heredity, and education in shaping a person's character. In *Seven Beauties* and *Khosrow and Shirin*, he once again highlights the importance of heredity, affirming it as an immutable factor. Nizami also placed considerable emphasis on intellectual training, viewing it as a crucial requirement for the moral development of individuals. He believed that illiteracy, ignorance, and foolishness were at the root of many social problems. In addition, Nizami advocated for labor education, portraying hardworking individuals in his works as superior even to kings. Characters such as the old man making bricks or Farhad, who scaled Mount Bisutin through hard work, serve as vivid examples of the value of labor in Nizami's poetry. He viewed laziness and begging, especially by those physically capable of working, as disgraceful behavior.

Overall, Nizami Ganjavi's literary works deal extensively with themes such as statehood, education and upbringing, morality, and religion, offering timeless insights for readers across centuries.

Nasiraddin Tusi – When speaking of the history of education, pedagogy, schooling, and culture, it is impossible not to mention the accomplishments of the world-renowned Turkish scholar Nasiraddin Tusi — a scientist whose ideas have received high recognition from scholars across the globe. This great thinker, who elevated Azerbaijani science to new heights in the 13th century, was born on February 18, 1201, in the city of Hamadan.

An encyclopedist, philosopher, and scientist with a deep interest in natural sciences, mathematics, astronomy, and other fields, Tusi received his advanced education under the guidance of notable teachers such as Ibn Yusuf, Shamsaddin Khosrow, and Shahi Tabrizi. He became one of the most knowledgeable scholars of his time and earned numerous honorary titles including muhaqqiq (researcher), hakim (wise man), khawaja (master), and ustad (teacher). Nasiraddin Tusi's scholarly output was remarkably diverse. Among his most significant works are Akhlaq-i Nasiri (Nasirean Ethics), Asas al-Iqtibas (The Foundation of Logic), and Awsaf al-Ashraf (Attributes of the Noble). One American scholar, after reading Tusi's works, remarked: "Had Western scholars been familiar with Tusi's contributions, they would not have considered many of their own discoveries to be original".

The observatory that Tusi founded in Maragheh is considered one of the most celebrated monuments of Eastern education and science. According to legend, Tusi once provided more accurate astronomical advice to Hulagu Khan than the khan's own astrologers, helping him achieve victory in battle. In gratitude, Hulagu Khan financed the construction of the observatory. Both the architectural plans and scientific instruments used in the observatory were designed and installed by Tusi himself.

Tusi explored a wide range of disciplines, including philosophy, mathematics, literature, medicine, geometry, economics, psychology, and, significantly, ethics and pedagogy. His Akhlaq-i Nasiri is considered his greatest contribution to the subject of moral education. This work, like the Maragheh Observatory, garnered global attention. Tusi explained the motivation behind writing Akhlaq-i Nasiri as follows: Nasir, the ruler of the Ismailis and an enthusiast of philosophy and ethics, requested that Tusi translate the Arabic treatise Tahdhib al-Akhlaq by Abu Ali Ahmad ibn Muhammad ibn Ya'qub ibn Miskawayh into Persian. However, Tusi declined the translation and instead authored his own original work, Akhlaq-i Nasiri.

For many years, Akhlaq-i Nasiri served as a moral education textbook in schools throughout the Middle East. It stood as a testament to Tusi's stature as an outstanding teacher, educator, and scholar with profound worldly knowledge — far surpassing many of his contemporaries. Written in Persian, this monumental work remains relevant to this day. Akhlaq-i Nasiri represents the pinnacle of ethical-philosophical writing, offering insightful reflections on topics such as the individual, family, society, social relations, religion, education, and moral values. It continues to serve as a foundational reference for the development of modern pedagogical sciences.

The “Goals” section (Maqasid) of the book is devoted entirely to ethical matters. It explores children's skills and capabilities, vocational training, the influence of environment on childhood and adolescence, and the critical role that education and upbringing play in shaping individuals into productive members of society. These topics are illustrated through real-life examples. Tusi also discusses one of the most essential elements of preserving family integrity — the moral education of children. He emphasizes this topic throughout the work, placing it at the center of his analysis. Nasiraddin Tusi's Views on Child Upbringing and Family Ethics in Akhlaq-i Nasiri

Tusi believed it was necessary to avoid excessive scolding and imposing too many prohibitions. Otherwise, children might develop aggressive tendencies or refuse to listen to guidance, and in an effort to prove they were “not cowards”, they might adopt inappropriate behaviors. When discussing methods of upbringing, Tusi emphasized the importance of protecting children's health and establishing a regular daily routine, considering these equally essential as the moral values he advocated. According to Tusi, the golden rule of upbringing is to prevent children from lying and from swearing oaths — whether truthful or false. Regarding swearing, he wrote: “Perhaps adults may have a reason to lie, but children absolutely do not”. Tusi treated education as the central pillar of childrearing, asserting: “Negligence in acquiring knowledge is the vilest and most dangerous trait”. He stressed the importance of teaching children both the theoretical and practical aspects of any profession and regarded this as a vital process. Moreover, he believed that those who trained children in such trades must be attentive, courteous, patient, and hardworking individuals.

In addition to these principles, Tusi also recommended that children be taught traditions, religious duties, and the importance of fulfilling them. He advised that good deeds be praised in the presence of children, while bad behaviors should be criticized. Tusi believed that children should be encouraged when they display exemplary behavior, and when they make

mistakes, they should be corrected with clear explanations rather than punishment.

In *Akhlaq-i Nasiri*, Tusi addressed the upbringing of girls in particular. Beyond teaching them domestic skills, he emphasized the importance of educating girls and helping them grow into intelligent, well-rounded women. He considered it essential for girls to receive formal education and acquire professional skills. Tusi believed that education and moral upbringing must begin in early childhood. He illustrated this with the words of the physician Socrates, who, when asked why he often conversed with young people, replied: “Because it is easy to shape soft, tender branches, but it is impossible to straighten a tree that has lost its freshness, whose bark has dried, and whose surface has hardened”.

In *Akhlaq-i Nasiri*, Tusi gave special attention to the concept of family — its formation, preservation, and internal structure. He likened the family to a living organism, comparing its maintenance and support to the work of a doctor who keeps the body healthy. Tusi consistently stressed the importance of treating all members of the family equally, maintaining a fair division of responsibilities, and ensuring discipline and order within the household.

When we examine the intellectual legacy of Nasiraddin Tusi, it becomes evident that he valued multicultural ideals and contributed significantly to creating a multicultural environment during his time. He was not only a renowned scholar but also a prominent political figure, and his political views reflected his commitment to these values. Tusi’s contributions extended far beyond the borders of Azerbaijan — he made lasting impacts on global science and philosophy. Today, we can confidently assert that our understanding of multiculturalism, certain scientific inquiries, and key political perspectives are inherited from brilliant thinkers such as Tusi.

Abbasgulu Agha Bakikhanov, a leading figure of 19th-century Azerbaijani-Turkish philosophical and intellectual history, was one of the most distinguished scholars and philosophers of Islamic and Eastern-Turkic heritage. He was born in 1794 in the village of Amirjan near Baku, to Mirza Muhammad’s family. From a young age, he mastered several languages including Arabic, Russian, and Persian in addition to his native Turkish, and he developed a deep interest in Eastern culture. Dedicated to scholarly research throughout his life, Bakikhanov traveled extensively, spending part of his life in countries such as Ukraine, Lithuania, and Poland. In 1846, he embarked on a pilgrimage across the Muslim East. Sadly, he contracted cholera on his return journey from Mecca to Damascus and passed away in 1847. His most well-known works include: *Gulistani-Iram*, *Qanuni Qudsi*,

Asrar al-Malakut, Tahzib al-Akhlaq, Nasihatnama, Kashf al-Gharaib, Ayn al-Mizan, Kitab al-Asgariyya, Mishkat al-Anwar, and Riyaz al-Quds.

In his treatise Tahzib al-Akhlaq (The Refinement of Morals), Bakikhanov devoted substantial attention to the concepts of the individual and society. He argued that every person is shaped by the society in which they live, and emphasized that individuals must find their rightful place within that society by engaging in virtuous actions guided by reason. The second chapter of the work, titled On the Merit of Goodness, urges people to avoid evil and to dedicate themselves to kindness and moral deeds.

Unlike some other scholars of his time, Bakikhanov did not write The Refinement of Morals or Nasihatnama to earn personal fame. Rather, he composed these works to address moral shortcomings among Muslim communities and to promote public enlightenment. In his writings, he tackled pressing social and national issues — many of which remain relevant today — and underlined the importance of prioritizing public and national interests over personal desires. In his view, the development of the state and nation directly depended on the development of the individual.

An analysis of Abbasgulu Agha Bakikhanov's body of work allows us to assert that, alongside his Muslim religious identity, he also possessed a deep awareness and understanding of Turkic national identity. His works are enriched with progressive, free-spirited philosophical ideas, which stem from his objective approach to both religious and national matters, as well as broader real-world issues. One of the most remarkable aspects of Bakikhanov's intellectual approach was his preference for Islamic-Eastern cultural values over Western ideals in the fight against ignorance, superstition, and backwardness.

Bakikhanov justified his reliance on Islamic-Eastern culture with the belief that Turkic nations should not seek the solutions to their problems in Western-Christian civilization. From his philosophical perspective, any Muslim nation's development path lies in grasping the true essence of Islam and emphasizing their national values and spiritual identity. His forward-thinking ideas remain highly relevant in our contemporary world and continue to contribute to shaping generations into socially responsible individuals. They are expected to preserve this significance for future generations as well.

Heydar Aliyev - was born on May 10, 1923, in the city of Nakhchivan, Azerbaijan Republic. With over half a century of extensive administrative experience, he mastered the intricacies of governance at all levels and was renowned for his unwavering determination. As one of the most influential

figures in modern Azerbaijani history, Heydar Aliyev's political persona symbolizes the resilience of national statehood, a legacy that has emerged victorious from many of history's greatest trials, and a testament to modern political thought.

The modern expression of Azerbaijan's national consciousness and the establishment of independent statehood in recent history are inextricably linked to Heydar Aliyev. Through his patriotic efforts, the Azerbaijani people achieved the long-cherished dream of independence and the revival of their statehood traditions. What made Heydar Aliyev a truly national leader and a great personality was his relentless struggle in the face of every political challenge his nation, people, and state confronted.

From the very beginning of his leadership, the decisions he made and the reforms he implemented served as clear indicators of his deep devotion to his country, nation, and people. One of the most notable and commendable aspects of his career was the fact that he was the first Azerbaijani to rise from a civilian position to a top leadership role within the USSR's security system.

Despite the rigid rules of the Soviet regime, since assuming leadership in Azerbaijan in 1969, Heydar Aliyev sparked not only economic and scientific revitalization but also a cultural awakening and a resurgence of independent national ideas. His efforts to rehabilitate victims of political repression played a vital role in strengthening the national consciousness of the Azerbaijani people.

One of the defining features of the first phase of Heydar Aliyev's rule in Azerbaijan was the advancement of national self-awareness and the revival of the people's historical memory. It was during this period that Azerbaijani historians began to undertake objective studies and documentation of the nation's glorious past. Furthermore, Heydar Aliyev, with great sensitivity, emphasized the importance of national symbols and state attributes. Notably, during the adoption of the new constitution of the Azerbaijan SSR, he ensured that the Azerbaijani language was declared the official language — a monumental achievement in the assertion of national identity.

In 1978, a draft of the Constitution of the Azerbaijan SSR was prepared and submitted for public discussion. Upon conclusion of the discussions, during the session of the Supreme Soviet, the Chairman of the Constitutional Commission, Heydar Aliyev, delivered a speech titled "On the Draft Constitution of Azerbaijan and the Results of Its Nationwide Discussion". One of the most significant points highlighted in this address was the inclusion of the Azerbaijani language as the state language, reflecting the national and

historical characteristics of the republic among the fundamental principles of the Constitution. Article 73 of the Constitution stated: “The state language of the Azerbaijani Soviet Socialist Republic is the Azerbaijani language”.

All the efforts undertaken by this patriotic son of the Azerbaijani people during the Soviet era were strategically aimed at securing a bright future for the nation. These efforts laid the groundwork for the establishment of the independent Republic of Azerbaijan and became its foundational pillars. From the 1970s onwards, under Heydar Aliyev’s leadership, widespread reforms were implemented across the country, contributing to economic modernization, improved standards of living, and the revitalization of national consciousness—developments that would eventually herald Azerbaijan’s independence.

In the 1990s, Heydar Aliyev successfully assumed the difficult and highly responsible task of building an independent Republic of Azerbaijan. Although independence had been formally declared, in its early stages the nation faced severe crises. Thanks to Heydar Aliyev’s leadership, the people were eventually able to overcome these hardships and achieve stability and prosperity.

The period between 1991 and 1993, following the restoration of independence, entered the history of Azerbaijan as a time of deep political chaos, anarchy, and a real threat of state collapse. Before the Azerbaijani people could fully enjoy the joy of independence, they were confronted with the Nagorno-Karabakh conflict. Turning this *de jure* independence into a *de facto* statehood became a supreme national objective.

In May–June 1993, as the political crisis deepened and the government approached collapse, the country faced the threat of civil war and the loss of its recently regained independence. In this critical situation, the Azerbaijani people began to call for Heydar Aliyev to return to power. Seeking a way out of the national crisis and determined to save the country, the people persistently demanded Heydar Aliyev’s leadership and entrusted their future to him. Responding to this urgent and insistent call from his people, Heydar Aliyev accepted the invitation and once again stood by his nation during its most difficult times.

The people welcomed Heydar Aliyev’s return to power with great enthusiasm, pride, and joy. This significant event has left its mark in the history of independent Azerbaijan and is officially celebrated as the “National Salvation Day”. As a result of a nationwide vote, Heydar Aliyev was elected President of the Republic of Azerbaijan on October 3, 1993. His return to

power in 1993 marked the beginning of a revival and development in the country's public, political, economic, scientific, and cultural life. Heydar Aliyev initiated a state-building process based on the principles and norms of international law and governance.

With his return to Azerbaijani leadership, the foundations of such core ideological values as statehood, independence, justice, and secularism were laid. His policy aimed at establishing a legal and democratic state made the protection of human rights and freedoms a cornerstone of governance. Under Heydar Aliyev's foreign policy, the Republic of Azerbaijan strengthened its relations with leading countries and international organizations. His foreign policy was guided by principles such as peace, adherence to international law, the inviolability of borders, respect for territorial integrity, and mutual cooperation among states.

Thanks to Heydar Aliyev's decisive actions, the formation of a national army, the establishment of armed forces, and significant steps toward defending Azerbaijan's territorial integrity were realized. The ceasefire agreement achieved in 1994 was also the result of his diplomatic and political efforts. The attempted coups of October 1994 and March 1995, which posed serious threats to Azerbaijan's independence, were successfully thwarted under Heydar Aliyev's leadership, thus safeguarding the country's sovereignty.

Today's independent Republic of Azerbaijan is a legacy entrusted to us by the great national leader, Heydar Aliyev. Under the leadership of President Ilham Aliyev, this legacy is being preserved and strengthened by the Azerbaijani people. In the contemporary world, the Republic of Azerbaijan is recognized as an independent state undergoing continuous development, guided by the sovereign vision of Heydar Aliyev and shaped by the determined and visionary leadership of President Ilham Aliyev. This ongoing development creates favorable conditions for Azerbaijan to achieve its national goals and opens new paths to greater progress.

Religious and philosophical thought in ancient Azerbaijan can be traced back to as early as the 7th century BCE, particularly within the framework of Zoroastrianism. Although Zoroastrianism spread to various Eastern countries, early sources leave little doubt that Zoroaster (also known as Zoroastr, Zoroad, Zarad, Zaradasht) was of Azerbaijani origin. When discussing the homeland of Zoroaster, medieval scholars such as Ahmad al-Baladhuri (9th century) and Abu Rayhan al-Biruni (11th century) noted that "he came from Azerbaijan". Yaqut al-Hamawi (1179–1229) wrote that Zoroaster was from Shiz, a district whose settlement was known as Urmia. Referring to Urmia,

Yaqut called it “the city of the prophet of the Magi, Zoroaster”. Qutb al-Din al-Shirazi (1236–1311) also described him as “the eminent philosopher and perfect imam, Zoroaster of Azerbaijan”.

Researchers confirm that Avesta, the sacred book of Zoroastrianism, originated in this very region. The Avesta (meaning “Law”) consists of three main parts: Vendidad, Yasna, and Vispered. Vendidad (or Videvdat, “The Law Against Demons”) contains laws aimed at repelling evil forces. Yasna (“To Worship” or “To Offer”) includes individual rituals and prayers recited during worship and sacrifice. Vispered (or Visprat, “Lord of Lords” or “All the Gods”) comprises hymn-like prayers dedicated to divine figures.

The first two books of Avesta, which contain texts reflecting religious ceremonies (Yashts), are considered the oldest parts of the scripture. These texts were created over different periods and are divided into twenty-one segments of varying lengths. The core content of Yasna is formed by Zoroaster’s lyrical compositions (Gathas), while Vispered includes additions to various sections of Yasna.

The central idea of Avesta is that there is a perpetual struggle between opposing forces in the universe. Everything in existence results from this cosmic conflict. Light and darkness, life and death, good and evil, justice and injustice constantly battle one another. According to Zoroastrian belief, the god of good, Hormuzd (Ahura Mazda), will eventually triumph over the evil deity Ahriman (Angra Mainyu), leading to the ultimate eradication of evil. Nonetheless, Avesta is not entirely devoid of polytheistic or monotheistic elements. In its earliest parts, one can observe tendencies toward polytheism, including the deification of the Sun, Moon, and stars. However, in the Gathas, a strong inclination toward monotheism is present. After Zoroastrianism was declared the state religion during the Achaemenid period (6th–4th centuries BCE), its dualistic and polytheistic features were diminished, and Ahura Mazda (rendered as Hormuzd), interpreted as the “Lord of Wisdom”, was recognized as the sole creator of all existence.

The first Yasht (Hymn) of the Avesta is dedicated to Ahura Mazda. After praising Hormuzd and condemning Ahriman, the ethical triad of Zoroastrianism is proclaimed in the form of an oath: “With good thoughts, good words, and good deeds, I praise good thought, good word, and good deed. I call upon all to embrace good thought, good word, and good deed, and I reject evil thought, evil word, and evil deed”.

The hymn continues: “Truth is the best of all righteousness”. Other hymns in Avesta also promote spiritual purity and moral elevation. According to

medieval authors, all Zoroastrian discourse revolves around explaining the cause of light's entanglement with darkness and how light is to be saved from it. The two opposing essences—light and darkness—are viewed as the origin of all that exists in the universe. The historian of religion and philosophy, Muhammad al-Shahrastani (12th century), wrote: “Compositions emerged from the blending of these two (light and darkness), and various forms came into existence from different compositions. Good and evil, generosity and deficiency, purity and corruption arose from the intermingling of light and darkness. Had they not mingled, the world would not have come into being. These two resist and battle each other, until light overcomes darkness and good defeats evil”.

Although Shihabaddin Yahya Suhrawardi, the founder of the philosophy of Illuminationism (Ishraqism), rejected dualism, he spoke of Zoroaster with great respect and relied on him in the interpretation of his philosophical system.

Muhammad al-Shahrastani went to the extreme in interpreting Zoroastrianism as absolute monotheism, asserting that light was created by the Creator: “God created light, and from it shadow emerged, for existence necessarily generates opposition”.

The Avesta encompassed religious-philosophical, natural-scientific, and socio-political ideas of its time and stood out for its high intellectual level within the prevailing ideology. Although composed in Azerbaijan, the Avesta later spread to Iran, Central Asia, and other regions. Its scholarly and ideological influence extended much further, becoming evident in ancient Greek philosophical thought—particularly in the worldview of Democritus. A clear connection exists between Democritus and the Magi of Media, especially in their interpretation and acceptance of the four elements: air, water, fire, and earth.

The entirety of Avesta's spiritual teaching is summarized in a triad: Good Thoughts, Good Words, Good Deeds. Democritus also echoed this Zoroastrian triad in his philosophy. In the Avesta, truth and justice are valued above all else—an ethical principle likewise upheld by Democritus. During the Sasanian period, alongside Zoroastrianism, another religious-philosophical movement called Zurvanism also emerged. According to Zurvanism, in addition to the two opposing principles of light and darkness, there existed a universal, primordial origin—Zurvan (Time)—which served as the fundamental basis of all existence.

Today, Zoroastrianism continues to be practiced by the Gabrs in Iran and the Parsis in India, with a global community numbering over 100,000. Among the pre-Islamic religious-philosophical movements, Manichaeism and Mazdakism also played significant roles in shaping the spiritual lives of the peoples of the Near and Middle East.

Manichaeism, which emerged in the 3rd century CE in Iran and spread throughout Central Asia, was an eclectic doctrine combining elements from Zoroastrianism, Christianity, and Buddhism. Its founder, Mani (216–276), adopted a strict dualist position, asserting: “The universe has two origins: one is light, the other is darkness”.

Later, the Muslim scholar Ibn Hazm (994–1064) wrote: “In Manichaeism, joy belongs to light, and suffering to darkness”.

According to Mani, only through spiritual revelation (zuhur) could light be liberated from darkness and ultimately triumph over it. The foundation of Manichaean doctrine lies in the principle of dualism—the eternal struggle between the forces of Light and Darkness. In the material world, these two elements are intertwined. The aim of worldly progress is to free the elements of light that reside within the human soul from the dominance of the physical.

Mani argued that ALLAH did not create evil—therefore, He did not create the material world, since matter itself is evil. As such, matter exists independently of ALLAH. Humans, in turn, are seen as a mixture of matter and the higher light. According to this worldview, liberation of the light particles within the soul can be achieved only through strict asceticism.

In the early stages, when the Sasanians had not yet realized the danger posed by Manichaeism and had not established a strong Zoroastrian church capable of supporting their authority, they not only failed to oppose Manichaeism but even supported it. However, since Manichaeism was a heretical doctrine that expressed the protest and struggle of peasants and the impoverished urban population against feudal exploitation, Mani was eventually captured and executed. Nevertheless, Manichaeism survived for a considerable period and, by the end of the 5th century, became a significant source of ideas for the Mazdakite movement.

Mazdak advocated the radical and democratic direction of Manichaeism. His teachings were based on the socio-conscious aspect of Manichaean doctrine and emphasized the idea of dualism—the struggle between Light and Darkness—that was central to both Mazdakism and Manichaeism. Unlike Manichaeism, however, Mazdakism believed that the reign of Light (Good) was characterized by justice, wisdom, and purpose, whereas the

reign of Darkness (Evil) was marked by randomness and chaos. According to Mazdakism, the victory of Good over Evil should not occur in the distant future but in the present life.

Mazdak's doctrine placed great emphasis on social and ethical views that encouraged mutual material assistance, equality, and communal ownership of property. The movement called for active resistance to eradicate social inequality and to forcibly restore the original divine equality that once existed. The ideas of the Mazdakites were later continued by the Khurramites, who adopted and adapted many of their principles.

Although Zoroastrianism (Mazdaism) as a faith gradually declined in Azerbaijan, many of its principles and elements continued to survive for a long time, interwoven with customs and rituals.

Avesta – Zoroaster

The teachings of Zoroaster and the Avesta have long been the focus of attention and research for many scholars and experts in Avestan studies. The Avesta, originally composed in a language belonging to the Aryan language family, undoubtedly emerged in Media. Due to his new religious views, Zoroaster was persecuted and later forced to leave his homeland, migrating to Northern Khorasan.

The Avesta is a divinely revealed religion that was delivered to Zoroaster by the Wise Lord (Ahura Mazda) over time. Its language is Aryan, which began to be suppressed around the mid-6th century BCE as Persian became the dominant language in the Iranian and Eastern cultural sphere. Especially during the Achaemenid era, the Aryan language ceased to be widely used and survived only within the texts of the Avesta, which could only be read and interpreted by priests and magi.

However, at the time of Zoroaster's appearance as a prophet, the Aryan language with all its dialects and variants was still present throughout Eastern Iran, Afghanistan, India, Central Asia, and even Syria. The composition of the Indian Vedas dates back to around the 16th century BCE. The renowned British Zoroastrian scholar Mary Boyce dated Zoroaster's lifetime to between the 15th and 12th centuries BCE and referred to his religion as an "era" in human history. Scholars who argue that Zoroaster lived in the 7th–6th centuries BCE tend to overlook the fact that by then, the Aryan language had already become obsolete and unintelligible. Of course, the Avesta texts, having undergone various changes since their inception, are difficult to read and interpret.

Like all prophets, Zoroaster's birth was marked by miraculous signs. When his parents conceived him, they drank haoma, a sacred ritual drink. He was born smiling, and at that moment, more than 2,000 demons died. The evil spirit fled and proclaimed: "Even the angels cannot defeat me, but this child, with his faith and belief, may one day prevail over me". Thus, the Evil

Spirit – Angra Mainyu – repeatedly tried to kill him, but Zoroaster, protected by the Supreme God Ahura Mazda, always remained safe.

Zoroaster's father was named Pourushaspa, his mother Dughdova. His wife's name was Hvovi, and he had three sons – Isat-Vastra, Urvatat-Nara, and Hvar-Chithra – and three daughters named Freni, Pouruchista, and Thriti.

There are various historical speculations regarding the birthplace of Zoroaster. Two primary locations continue to be compared in this context: Rey, now connected to Iran's capital Tehran, and Atropatene, known today as Southern Azerbaijan. Many medieval Muslim historians such as Al-Biruni, Al-Baladhuri, Al-Qazwini, Al-Hamawi, and others have stated that Zoroaster was born in Azerbaijan. Even those scholars who firmly argue that Zoroaster was born elsewhere acknowledge that the reciters and interpreters of Avesta were Medes—specifically the magi and priests of Media. Although the Median Empire was destroyed by Cyrus II and vanished from the political scene, the control of the Zoroastrian religion, which dated back millennia, remained in the hands of the Median magi.

One of the most important points in the Avesta is that certain divine messages were revealed to Zoroaster by Ahura Mazda in verbal form through what is called Vahi Daena. It is more accurate to describe this as Mazdayasna through Divine Revelation, or Vahi Daena Mazdayasna—the religion of Mazda revealed through divine inspiration. Ahura Mazda was revealed to Zoroaster only after a long period of spiritual search, during which he demonstrated patience, endurance, resilience, and other virtues in the face of suffering and hardship.

Zoroaster ushered in a revolutionary era in theological concepts regarding the nature of God. Even Friedrich Nietzsche remarked that Zoroaster lived in solitude for a long time in forests, caves, and mountain regions overlooking the sea, during which he underwent a profound transformation of the inner self.

In Zoroastrian belief, the Supreme God—Ahura Mazda—is described as the Creator of the universe. The name Ahura can be broken down into ahu (existence, life, spirit), ra (lord, or path), and Mazda meaning wisdom. In Abrahamic tradition, God addressed Moses with the words “Hu, Moses”, and Moses called upon God using the names Yahweh or Jehovah. Similarly, Zoroaster referred to the deity as Ahura. In both traditions—Zoroaster's and Moses's—the sound Hu (or Huh) evolved into a divine designation and came to represent the Absolute God.

Thus, when speaking of God, both Zoroaster and Moses perceived an invisible, immaterial being, understood through a sound—Hu, Huh—behind which they grasped a majestic, transcendent, omnipotent, and supreme presence. In essence, both prophets came to know God through divine sound.

The term Mazda, Mazda, or Mazdā can be traced to the ancient conceptual root Ma—meaning “mother”, “origin”, or “creative source”. Thus, Mazda signifies the “creative essence”, “source of wisdom”, or “initiator of creative knowledge”. In its full form, Ahura Mazda translates as “Wise Lord”, encapsulating the notion of the “All-Knowing and All-Seeing Creator”.

The name Zarathustra (also rendered as Zarathushtra, Zarahushtra, or Zaratuštra) has traditionally been interpreted in Persian-derived sources as “Possessor of Old Camels”. However, in Aryan linguistic traditions, elements of the name reveal a deeper, symbolic meaning: Zarə (bright or shining), hu (sound, voice, or divinity), sthest, hast, est, esm (to be, existence), ra (path or guide). From this perspective, Zarathustra can be interpreted as “He who walks the path of the shining divine voice” or “Messenger of the Radiant Divine Way”.

Avesta (also spelled Avesta or Əvesta) is one of humanity’s most magnificent poetic and religious monuments, passed down orally through generations. While Middle Persian terms such as Abastāy and Apastāk have been linked to its etymology—meaning “the bound book”—the modern term Avesta is more accurately interpreted as “That Which Is True” or “The Truth That Exists”. This view is supported by the sentiment of Mahatma Gandhi, who once responded to the question “Who is God to you?” by saying, “God is Truth; Truth is God”.

Zarathustra the Prophet

According to Zoroastrian sources, Zarathustra was a seeker from childhood. By the age of twenty, he had begun to experience profound spiritual transformation, often retreating to mountains and remote places to live in solitude. At the age of thirty, while drawing water from a river for prayer, he encountered the divine being Vohu Manah—the embodiment of “Good Thought”. In this first encounter, Vohu Manah delivered to him the first revelations and spiritually led him to Ahura Mazda. This divine vision marked the beginning of Zarathustra’s mission as a prophet who would spread the message of monotheism in opposition to the prevailing polytheism of his time.

Initially, Zarathustra's mission was met with resistance. During the first decade, only his cousin believed in him. Historically, the prophetic mission has always faced harsh opposition:

Prophet Noah preached for 950 years, calling his people to the path of truth. Prophet Jonah, disheartened by his people's disregard, left his homeland. When Prophet Moses invited the Israelites to freedom, they replied, "O Moses, you may be right, but Pharaoh feeds us". Similarly, Zarathustra's call to truth, justice, and freedom met fierce opposition—particularly from the clergy. As in many historical contexts, the established religious elite, allied with political power structures and economically invested in maintaining the status quo, fiercely resisted any transformative spiritual teachings that challenged their authority.

Zoroastrianism is considered to be one of the earliest monotheistic religions to have taken its final shape in the 6th century BCE. However, due to the discovery of the Ketef Hinnom (Silver Amulet Inscription) dating to the same century, it may be accepted as the earliest fully formed monotheistic religion.

Avesta is the main book of Zoroastrianism. It means essential, necessary, explanatory information. Zend-Avesta literally means "Commentary on the Avesta".

The Avesta is the sacred book of the religion founded by Zoroaster, who lived between 1500–1000 BCE and was the founder of the first Aryan religion. This religion is named after its founder Zoroaster, and its sacred text is the Avesta. However, in the Avesta, Zoroastrians are referred to as "Mazdayasna".

In fact, Parsis in India still refer to themselves as "Mazdayasna". Zoroaster, the founder of this religion, wrote hymns called Gathas. These hymns were collected in the Avesta. These writings are the only document explaining what Zoroaster believed in and the fundamentals of Zoroastrianism. The Avestan language is part of the ancient Iranian language group, related to Sanskrit, and shares significant similarities with the Zazaki language, belonging to the Indo-Iranian language family.

When evaluated from a theological perspective, the greatest deity in the Avesta is Ahura Mazda, the "God of Virtue". He is the creator of the entire universe and all-knowing. He is the sovereign lord of the cosmos and all existence. At the core of Zoroaster's religious reform is the deity he sought to glorify: Ahura Mazda, the "Wise Lord" who knows everything. One of

his attributes is *vouru-casani*, which signifies “all-seeing” and refers to a celestial nature.

Ahura Mazda is not portrayed as a passive deity but as an active god in control of existence. Since evil is ultimately destined to be defeated, goodness has a fundamental basis.

Contrary to popular belief, strict dualism does not exist in Zoroastrianism. The conflict between good and evil is a dialectical process that functions only within existence, with goodness being the dominant principle. The struggle between good and evil takes place between Ahura Mazda and Ahriman, but since Ahriman will ultimately be defeated, evil will no longer be a primary reality and will exist only as a dialectical component in the process of creation.

With Zoroaster, a new era in human history began. Good and Evil, Truth and Falsehood, Right and Wrong were separated. At the center of this doctrine stood the human being endowed with benevolent thought, reason, voice, speech, action, and deed. *Humata*, *Hukhta*, *Hvarshta*. These are listed in this order in the Avesta. *Humata* is the divine mind, *Hukhta* is the divine word or voice, and *Hvarshta* is the divine action or deed. It is evident that what mattered most was the establishment of reason, speech, and action — all of divine origin — within each individual.

According to the Avesta, the universe existed for three thousand years only in a spiritual form — there was nothing material. Only after three thousand years did Ahura Mazda create the universe, the planets, stars, and other celestial bodies, and set them into motion.

Now, regarding the creation of the first human: According to Zoroaster, Ahura Mazda, in order to strengthen Himself against the devil, decided to create living beings. However, long before the first human, He created Yazata deities and angels and entrusted them with the governance of the cosmos. Certainly, after the creation of plants, the first animal created was Gao—the bull, and the first human was Marta—the man. However, both Gao and Marta were killed by Angra Mainyu. Nevertheless, Marta (man) and Martyanag (woman) were recreated by God. They lived together for about a hundred years. Their descendants multiplied and filled the world. According to Zoroaster, all nations were descended from these two humans. Of course, this is also the case in Judaism, Christianity, and Islam.

Even in ancient times, Zoroaster, as a prophet and founder of a new religion, was highly renowned not only in his homeland but throughout the Eastern world, as well as in Europe—in Greece and Rome. The most prominent and

renowned scholars of the time expressed various opinions about this figure. Every scholar who became acquainted with Zoroaster and the religion of Ahura Mazda was captivated by it, speaking with wonder about the religion and its prophet, describing Zoroaster as a miraculous and divinely connected intellect. For more than 2600 years, numerous scholars have shared—and continue to share—diverse views. The famous Greek philosopher Plato referred to him as “the sage of the farthest antiquity”. Aristotle asserted that Zoroaster lived six thousand years before Plato. Hermippus of Alexandria declared that he had read the genuine books of the Zoroastrians and noted that Zoroaster lived five thousand years before the destruction of Troy in 1194 BCE.

In his work *History* (Book I), Herodotus wrote: “In the religion of Ahura Mazda, sacred fire is considered eternal; therefore, the Iranians do not ignite fire. Telling lies is considered the greatest disgrace. While the Greeks perceive their gods as human-like, the Iranians do not”.

The famous ancient Roman poet Virgil dedicated a poem to Zoroaster, and Hegel stated that the Avesta influenced both Eastern and Western philosophical thought. Undoubtedly, Zoroaster was such a powerful figure—a man of intellect and divinely connected—that scholars of many disciplines have felt compelled to speak about him. In the *Vispered*, one of the books of the Avesta, it is said: “O Immortal Holy Ones, I offer to you—with righteous rule and righteous deeds—the breath of my body throughout my entire righteous life”.

Certainly, only Zoroaster could have said such words. Again, in the *Vispered*, it is stated: “We revere those men and women among the living whose righteousness Ahura Mazda recognized and accepted as Truth”.

Thus, it becomes evident that all paths leading to God must pass through the gate of Truth to be accepted. Truth must be the point of reference for all thought, speech, and deed in order to be approved by God.

The interpretation of many names of seas, rivers, lakes, mountains, and regions mentioned in the Avesta is difficult, and determining the geographical location of the seas, rivers, lakes, mountains, and regions designated by these names is even more challenging.

Vorukash Sea is described in the *Ardvī Sūrā Hymn* as a sea with many gulfs. All waters flowing from the exalted Hukariya pour into this sea. Many scholars equate it with the Caspian and Aral Seas and Lake Balkhash; however, in Zoroastrian mythology, it is the universal ocean. For it is said in the *Tishtrya Yasht*: “The Us-Hindu Mountains are in the middle of the

Vorukash Sea". This is a clear reference to the world ocean. All waters are both overseen and governed by the divine yazata of waters, Ardvī Sūrā. Sometimes she appears in the sky as a beautiful young girl in a golden chariot, seeking prayers and reverence from everyone. As seen in the Yasht, various kings and commanders offer numerous sacrifices before the waters and seek success. However, success is granted only to those who have faith in Ahura Mazda and show reverence through their belief.

According to Zoroastrian belief, all Saoshyant-savior prophets who would come after Zoroaster would descend from his lineage. They would be born from his family, preserved in Lake Kansava. In the Hvarno Hymn, it is stated that the immortal savior Astvat Ereta will rise from Lake Kansava to save the world from the oppression of Evil and to restore the rule of Truth and Good. Some Zoroastrian scholars equate Lake Kansava with Lake Hamun, located in Sistan, southeastern Iran. However, it seems to us that Lake Kansava, or the sacred pool, is a mythical lake belonging solely to the descendants of Zoroaster and is located in paradise. In the Qur'an, Surah 108, Al-Kawthar, it is said: "Indeed, We have granted you Kawthar". Here, Kawthar refers to a river or pool in paradise and abundant blessings. Your progeny will remain in increasing abundance and honor until the Day of Judgment. Kawthar also means "abundant good" in Arabic.

All over the world, there are legends about Moses being granted a dry passage when the sea parted to save him from Pharaoh's oppression. However, there is a clear example of this in the Ardvī Sūrā Hymn. Commander Vistarusha, seeking to cross the abundant Vitanhuhati River, prays to the divine yazata Ardvī Sūrā, declaring that he has slain more liars and demons than the number of hairs on his head and asks for a dry path through the waters. With the help of Ardvī Sūrā, a portion of the river's water halts, and Vistarusha crosses the Vitanhuhati River on dry ground. Indeed, anyone who believed in Ahura Mazda and performed his rituals would be met with such success.

Interestingly, Tishtrya, a star, is mentioned in special detail in the Avesta, the Hindu Vedas, and the Torah. In the Avesta, the Tishtrya Yasht is dedicated to it. Tishtrya is the bright star Sirius, and these religious texts state that it influences Earth's climate, brings rain, and is in constant struggle against drought. In reality, Tishtrya is presented as one of the vital sources of life on Earth.

The Avesta also contains very interesting information about Yima-Jamshid. We know that in the Hindu Vedas, Yima is called Yaima and is characterized

as the first famous ruler of the world. According to the Videvdat, Zoroaster asks the God Ahura Mazda:

– O Holy Spirit, with which human have you conversed until now?

Ahura Mazda replied:

– With the beautiful Yima, the keeper of blessed animals. I wanted to make him my prophet, but he lacked knowledge. During his reign, I told him that a harsh winter would come to the world, followed by dreadful heat. To protect people, animals, and plants from the cold, he first built vast storehouses. Later, to guard against the floodwaters covering the earth due to the heat, he constructed ships. How closely this corresponds to the Noah's Flood event found in all three Abrahamic religions!

It is not for nothing that Azerbaijan is called the "Land of Fire". In the Fravashi Hymn (Yasht 13, also known as Farvardin Yasht), it is said: "We pay reverence to the Fravashi-devoted Atarpat". In this yasht, Atarpat means "father of fire", and Atarvan means "guardian of fire".

In the Avesta, which was later compiled again in the Pahlavi language, many mountain, river, and lake names located in Adurbadagan – modern Azerbaijan are mentioned. For example: Savah – Savalan, Siya Komand – Siyah Kuh, meaning Black Mountain (like Siyoku in Astara), Hosh Dodsar – Hashtadsar, a peak in Karadag, Aharz – Ahar, Sped Rud – Qiziluzan (Red River), Kour – Kura River, Arazi – Aras River, Are-Zura – Zangezur, etc.

Zoroastrianism was a religion of both Arian and Turanian lands. In the Farvardin Yasht it is stated: "We pay reverence to the Fravashi-devoted men and women of the Arian lands. We pay reverence to the Fravashi-devoted men and women of the Turanian lands. We pay reverence to the Fravashi-devoted men and women of all the lands of the world". As seen from all this, the Avesta was a divine book, and Zoroastrianism was a divine religion that spread across and became dominant in all countries of the Near and Middle East.

The parts of the Avesta that have survived to our time are: Yasna, Vispered, Videvdat, and the Yashts. From the other Sasanian Avesta books, only small fragments have been preserved.

In the Avesta, the most sacred and recited part created by the prophet is the Gathas ("Hymns, chanting of hymns"). All seventeen Gathas and the repeated Yasna texts are included in the ritual of worshiping God. For fifteen hundred years, the Gathas were passed down orally from mouth to mouth; it is truly astonishing how the prophet's words were preserved in such a

way, and it is not surprising that there are many obscure topics within them. According to the unanimous opinion of scholars, the Gathas are among the most difficult texts to understand in all of European philology. The most cautious researchers consider that nearly half of them are unclear, and a third is simply obscure.

The reason for this is that what Zoroaster said was passed down orally and later copied by scribes (for whom the Gathas were dead and completely incomprehensible). These texts were full of formulas and symbols in terms of structure and style, which were evidently understandable for listeners and contemporaries of the prophet, but were later forgotten. It is believed that Zoroaster thought his revelations were meant for all people and propagated them in a language understandable to the public. However, the Gathas were a more compact version for longer-term preaching. The structured, rhythmic Gathas were easier to memorize. Afterwards, they were passed down reverently from generation to generation. Through various interpretations, sometimes misinterpreted, the prophet's original teaching—originally a form of monotheism without ritual—was gradually transformed, just like modern “enlightened Christianity” that sharply separates Good and Evil with consistent dualism and rejects polytheism.

In addition to the Gathas, the remaining Yasnas consist of 72 chapters and contain various prayers that are recited during religious ceremonies (including the Fravarane, also called the Creed of Belief, which begins with the words: “I profess with reverence to Mazda...”).

Alongside Zoroaster's teachings, a number of hymns (Avestan: Yashts) developed by his followers were included in the Avesta. These hymns were dedicated to gods, angels, and mythical figures by ancient Iranians and were composed before Zoroaster.

Some of them were already worshipped during the Indo-Iranian common period, such as Mitra, Yima, Haoma (the Indian Soma), etc.

Arab Authors on the Avesta

Among Arab scholars, al-Masudi (943 CE) made the following interesting notes about the book of Zoroaster (Zarathustra): The first book written by Zoroaster was the Avesta. The Persians could not understand this book. (Upon this) Zoroaster wrote a commentary on the book, which they (the Persians) called Zend. He also wrote a commentary on this commentary, which the Persians called Pazend. After Zoroaster's death, the Persians wrote further interpretations of these commentaries and a general explanation of

the book. They called it Yazda. The “Yazda” mentioned by al-Masudi refers to the “Centuries”, which still exist today in the third “volume” of the Avesta.

Al-Masudi also investigated the origin of the word Zindiq or Zandaqa, which Muslims used in the sense of “infidel”. This word mainly derives from Zend. As is known (Masudi says), Zend is merely the interpretation of those revelations that descended from the heavens (i.e., the Avesta). The Persians would call those who expressed religious views against the Avesta “Zendiqs” because they placed their own “zend”—produced prior to the sacred script of the Gospel. It is clear that al-Masudi was the scholar who conducted the most accurate and scientific analysis of the era in which Zoroaster lived.

Shahrastani (1086–1153), in his work *Kitāb al-Milal wa al-Nihāl* (“Book of Religions and Sects”), examines sects within various religions. Other Arab authors such as al-Tabari (d. 923 CE), al-Dimashqi (d. 1327 CE), Ibn Fadlan, and Ibn al-Athir described Zoroaster as an “idolater”, “false prophet”, or a person who wrote an incomprehensible book called *Ishta*. In his relatively unbiased treatment, Shahrastani portrays the Magian religion and even though he describes Zoroaster as being misguided, he still categorizes the Magians, like Jews, Christians, and Muslims, as “People of the Book” (*Ahl al-Kitab*). He distinguishes them from the Brahmins who believe in their written scriptures and from the Sabians who worship stars.

As Shahrastani notes in his book, the Avesta exists in written form; the “Religion of the Magi” is a sect that believes in the transmigration of the soul. He also refers to the Mazdakites, the Gayomartiyah sect (related to Gayomard), and the Zervanites.

In light of these statements, we understand that by 650 CE, the Muslims who conquered Iran encountered a written Avesta there.

According to Denkart, one of the most important Zoroastrian religious texts, the Avesta—which survived into the Sasanian period—was composed of 345,700 words. The Zend, the interpretation of the Avesta, contained 2,094,200 words. Considering that the current Avesta available to us today—after the Arab invasion—contains only about 83,000 words, we can better grasp the scale of the damage inflicted on this sacred Zoroastrian scripture during the Islamic conquest.

The Avestan Language

In fact, these anachronistic hymns written by the prophet Zoroaster in the Avesta language are the first documents of the religious reform of that period. The work is twice as long as the *Iliad* and the *Odyssey* in its current form. When the book was systematized (4th–6th centuries AD), the Avesta

was a language known only to Zoroastrian priests. Although it was long thought to be a Bactrian language, it was later shown to have spread to Iran from ancient Khorezm (Kiva). It is also believed that the Avesta was written in dialects of the ancient Median language.

The History of Philosophical, Social and Political Doctrines in Türkiye

Philosophical thinkers of the Ottoman period (13th–19th centuries), religious-philosophical trends, tariqahs (Qadiris, Yasawis, Rifais, Mawlawis, Khaganis, Bektashis, Bayramis, etc.). Religious-mystical teachings in Turkish philosophy: Sufism and its representatives.

The life and work of Qazi Burhaneddin, a prominent statesman and poet of the 14th century, the founder of Divan literature of the Oghuz Turks. The work “Divan” by the poet of Azerbaijani origin, which served to preserve the existence of our language. Philosophical problems in the works “Tarji-Tawzin” (“Repetition of Explanations”) and “Ikseer as-Saadat fi Asrar-ul-Ibadat”, reflecting Qazi Burhaneddin’s philosophical concepts. The influence of Hurufism on the poet’s creativity. Qazi Burhaneddin as the founder of the “tuyugh” genre, enriching the artistic-poetic traditions of the Turkic peoples.

Features of the development of socio-political and philosophical thought in Türkiye in the 19th century. The Tanzimat period (1839–1876) and the process of formation of modern thinking.

From the second half of the 19th century, the contact of Turkish thought with Western philosophy and the formation of Enlightenment ideas. The issues of freedom, humanism, patriotism, and ethnic identity in the works of İbrahim Şinasi, Namık Kemal, Ali Suavi, Tevfik Fikret, Münif Pasha, and others.

Ideas of representatives of philosophical thought of the Turkic peoples on national statehood, national ideology, and the phenomenon of nation. The history, content, and essence of the Turkism ideology.

As is known from history, the Republic of Türkiye was proclaimed on October 29, 1923. Among the independent states of the world, the Republic of Türkiye is one of the countries with a free voice on the international stage. The foundations of the current policy of the modern Republic of Türkiye

were laid by Mustafa Kemal Atatürk, who became the head of state in 1923. Mustafa Kemal Atatürk is a figure who influenced both his era and the era after him. Although the modernization process in Türkiye had started in the mid-19th century, Atatürk's policy became a turning point in this process. "The form of government of the Turkish state is a republican administration", is stated in the first article of the Constitution.

According to Atatürk's views, the most appropriate form of governance is one that is chosen and formed by the independent will of the people. Atatürk placed this ideology at the core of the Republic of Türkiye, and thus, the Republic of Türkiye is a state founded upon the national will of the people. Another ideology that Atatürk valued highly was the principle of secularism. Atatürk expressed this ideology with the following words:

"Secularism is by no means irreligion; rather, it paves the way for fighting false piety and ensures the development of genuine religiosity. It is incorrect to interpret this as godlessness. Everyone is free to follow their conscience. We respect religion; we are not against thought. We simply strive not to mix religious affairs with matters of the nation and the state".

In foreign policy, Atatürk gave particular importance to security, Western orientation, rationalism, realism, independence, and a peaceful policy. His motto, "Peace at home, peace in the world", is a clear indication of his peaceful character.

Today, among the various ideas voiced about the domestic and foreign policy of the Republic of Türkiye, there are claims of a shift away from Kemalism and the pursuit of a Neo-Ottoman policy. To determine the accuracy of such claims, it is crucial to clarify Kemalism (Atatürkism), the policy of Ottomanism, the concept of Neo-Ottomanism within Ottomanist policy, and their similarities and differences.

Kemalism is a political ideology that differs from Ottoman policy by emphasizing a Western-oriented development and, therefore, values changes in religious, cultural, economic, and other aspects as essential factors. The foundation of the relationship between Türkiye and the West lies in the geographical position of the Republic of Türkiye and the policies historically pursued for the security of its territory and population. Unlike the East-oriented policy of the Ottoman period, the West-oriented policy of the Turkish Republic is merely one of the main factors that facilitated the establishment of these relations.

By Western-oriented changes, we mean democratization of society, the achievement of equal political and civil rights for women and men, the

state's attention to the field of education, and other related matters. The majority of these positive changes were realized during the presidency of Mustafa Kemal Atatürk. These reforms later became widely known as the "Six Arrows of Atatürk", which are: republicanism, nationalism, populism, secularism (laicism), statism, and reformism.

Ottomanism, on the other hand, was an ideology of coexistence, which sought for all nations living within the borders of the Ottoman Empire to live equally regardless of their race, religion, or language. At that time, an organization named "Young Ottomans" was established. The main idea of this organization was to put an end to nationalist uprisings and to unite all peoples living within the borders of the state under the ideology of Ottomanism in the name of the integrity of the country.

If this process had been fulfilled, the Ottoman unity would have materialized, and the process of the state's collapse would have been halted. The ideology of Ottomanism was a concept put forward to eliminate the damaging effects of nationalist policies on the Ottoman Empire. The ideology of Neo-Ottomanism, as its name implies, is a political idea aiming at shaping Türkiye's foreign policy by taking the Ottoman Empire as a fundamental element. More explicitly, Neo-Ottomanism is a political concept reflecting Türkiye's ambition to have a stronger presence in the territories of the former Ottoman Empire. While Ottomanism was implemented to strengthen the state within the borders of the Ottoman Empire, Neo-Ottomanism extends to the former territories of the Ottoman Empire, beyond the borders of the Republic of Türkiye, which leads to implications in Türkiye's relations with other countries and may negatively affect Türkiye's international standing.

Despite the challenges created by great powers throughout history, the peoples of Türkiye and Azerbaijan have always stood by each other. Although both states experienced painful and bloody wars in their struggle for independence, the strong political will, determination, and commitment of national leaders Heydar Aliyev and Mustafa Kemal Atatürk to lead their nations forward ensured the survival of their peoples and states—and still do to this day. The National Leader Heydar Aliyev once said:

"The historical unity and unshakable friendship of the Turkish and Azerbaijani peoples is our greatest wealth. Based on such a solid foundation, the trust and confidence, mutual support and cooperation between our states bring great satisfaction".

July 15, 2016... The Turkish people, regardless of religious, political belief, or social group, were able to repel the attempted coup d'état. On

that day, a group of military personnel attempted to overthrow President Recep Tayyip Erdoğan and seize control of state institutions and bridges in Ankara and Istanbul. In this moment of national crisis, the people took to the streets en masse for the future of the nation and homeland, leading to several confrontations. As a result of these clashes, over 250 people were martyred in the name of the homeland.

The Prime Minister of the Republic of Türkiye, Binali Yıldırım, emphasized the most critical aspects of the July 15 coup attempt:

“Looking back, we observed that this extremely tragic experience revealed two truths we can be proud of. The first is the bravery and determination of the Turkish people. Regardless of political views, each individual and all our citizens poured into the streets to stop the coup. Our television channels continued their live broadcasts despite threats and pressure from the coup plotters. The Turkish nation united like a fist. The second factor is that the Turkish people demonstrated to the whole world that they embrace and will continue to defend democracy. Our people have proven that in Türkiye, it is not armed groups, but only governments that come to power through democratic means and national will, that can rule. As a country, we have passed this difficult test of democracy with our heads held high”.

However, the question my grandchild addressed to me that night will never be erased from my memory or from the collective memory: “Grandpa, aren’t they our soldiers?” Indeed, what kind of mindset allows a person to so mercilessly attack their fellow citizens, their own institutions, their flag, their homeland, and their nation? Naturally, the answers to these questions must be sought in the very nature of the treacherous network we faced. That night, we came face to face with a criminal network blindly executing the orders of Fethullah Gülen. We speak of a treacherous group that, in the military base they used as their center, saluted in military fashion the head of a company affiliated with FETÖ and the public face of a school run by the organization—people who had inherited nothing from the Turkish soldier’s millennia-long glorious legacy.

President of Türkiye, Recep Tayyip Erdoğan, while speaking about the events of July 15, stated the following:

“Our people stood in front of the terrorists not with weapons, but with the flag and their faith in hand. There is no other nation in the world that is as powerful and faithful. I am proud to be a citizen of such a country and a member of this nation”.

This treacherous coup attempt in Türkiye was strongly condemned by the people and society of Azerbaijan, who consistently expressed their unwavering solidarity with the Turkish people. At the same time, the Azerbaijani press also firmly condemned these events, shedding light on the true reality and conveying it to the global public. The President of the Republic of Azerbaijan, İlham Aliyev, condemned the July 15 coup attempt and extended his full support to the brotherly people of Türkiye. In a letter addressed to the President of Türkiye, Recep Tayyip Erdoğan, President İlham Aliyev shared the following thoughts: “This treacherous plan directed against the Republic of Türkiye was a tough test in your country’s history. Emerging from this test with honor and dignity, the Turkish people once again clearly demonstrated to the whole world their unshakable will, resilience, and steadfast commitment to statehood and democracy. Thanks to the determination of the Turkish people and state who stood shoulder to shoulder on that difficult day, and through the sacrifice of our martyrs in blood and life, this victory confirmed your people’s unparalleled spirit of struggle and invincibility, as well as their love for the homeland.

The “Day of Democracy and National Unity”, established as a symbol of solidarity and national unity, will remain a great day of honor in the history of Turkish statehood”.

Azerbaijani political analyst and professor at Western University Fikrat Sadigov commented on the treacherous coup attempt in Türkiye as follows: “The truth is that the United States itself has changed its stance toward Türkiye. In particular, Washington’s active involvement in the events during the July 15 military coup attempt, the refusal to extradite those involved in the coup from the U.S., and the supply of weapons to Kurdish terrorists in Syria are the main points of irritation for Türkiye.

In the resulting situation, Türkiye turned away from the West and prioritized economic and military cooperation with Russia. Official Ankara believes that under the current circumstances, cooperation with Russia may yield greater benefits.

However, I believe this is a temporary tactical move. In any case, the rapprochement between Türkiye and Russia cannot last long because both countries have different interests and foreign policy priorities. In my opinion, the trilateral format of Türkiye, Iran, and Russia is an artificially created alliance”.

Member of the Milli Majlis (National Assembly) and editor-in-chief of the newspaper “New Azerbaijan”, Hikmet Babaoğlu, commented on

the coup attempt as follows: “The attempted coup d’état on July 15, 2016, against the Republic of Türkiye must be seen as a continuation of the biased attitude demonstrated by European imperialism toward Türkiye. Apparently, the West is quite concerned because its attempt to “Syrianize” Türkiye did not succeed.

Therefore, Islamophobic centers, fearing that Türkiye would become stronger after the largest democratic event—the nationwide referendum to be held on April 16—do not want this to take place. By taking the most anti-democratic step against the greatest act of democracy, they have exposed themselves. This is the root of the issue”.

Azerbaijani poet Sabir Abdin described the events of July 15 in his poem “To Türkiye—For Türkiye” as follows:

The flag was stained with blood,
The sleeping night awakened,
It was a testimony to the world,
To Türkiye—for Türkiye.

History is never written without blood,
Turkish lands will never be conquered,
Foreign flags will never be raised,
To Türkiye—for Türkiye.

Çanakkale, Marash,
Witness to many battles,
The brother of Azerbaijan,
To Türkiye—for Türkiye.

Studying the History of Philosophical Thought of Turkic Peoples in the Context of East–West Relations

There is no nation in the world without a history. The Turks are one of the most ancient and magnificent peoples in the world. What distinguishes all world nations from each other is their ancient history and unique culture. Taking into account the irreplaceable role of Turkic peoples in the development of human society and in the formation of artistic thought in world literature, we once again prove that Turkic peoples possess a unique history and culture. One of the most prominent figures of 20th-century Turkic literature, A. Nesi, expressed the following idea about the entire Turkic world:

“The greatness and magnitude of a nation are not determined by the size of its population or the vastness of its territories. The wisdom of a people is measured by the antiquity and richness of its history and culture”.

In this regard, the Turkic peoples have convincingly proven their wisdom and leadership among world nations through the ancient origins, diversity, and richness of their history and culture.

The philosophical thoughts of contemporary Turkic scholars form the core of the history of world philosophical thought. Turkic philosophy constitutes a stage in the history of global philosophical thinking and is a fundamental factor in the development of the culture of Turkic-speaking peoples. A deep study of the philosophy of Turkic-speaking nations opens great opportunities for future philosophical research. However, Turkic philosophy has also been subjected to criticism by a number of Western scholars. Hegel stated the following:

“In its particular sense, philosophy begins in the West. We must exclude Eastern thought from the history of philosophy. There is no place here for philosophical understanding”.

Some even claim that philosophy originated solely in ancient Greece, India, and China, and was later disseminated from these regions to the rest of the world. Yet, other researchers emphasize that every nation has its own philosophy and that it holds a special place in their history. Scholars such as V.V. Barthold, B.A. Serebrennikov, M.B. Balakayev, A.I. Iskakov, and others have made significant contributions to the study of Turkic philosophy as objective researchers.

Philosophical Outlooks of Central Asian Turkic Peoples

The Kyrgyz Majestic Mountains

I was born in a village surrounded by mountains and situated as if at the bottom of a giant ladle. People called the village “Golden Bowl”. Any Kyrgyz child born in the village, upon learning to speak, would inevitably utter the words “mother”, “father”, and “nan” (bread), followed by “too” (mountain), “at” (horse), and “Manas”... For Kyrgyz village children, the homeland begins with these sacred mountains.

Mountains are not just mountains for the Kyrgyz. They are symbols of our ancestors’ great spirits, their eternal striving for freedom, their life wisdom, and their philosophy. After all, in life, it is hard to climb upward, but it is very easy to lose balance and fall down.

The nature of my land is the heavenly mountains. Only the rays of the immortal sun are capable of reviving the face of the Kyrgyz mountains. It seems that one could sit on horseback at the peaks of these mighty summits and touch the stars. This is a place where the mountains engage in dialogue with the stars. It is a place of peace and sorrow. These heights are beyond the scope of the eye. The cliffs stand side by side like the warriors of Manas, like swords and shields protecting our people. The frozen peaks of Ala-Too, caressed by the rays of the sun, are like the banner of manhood bequeathed by our rebellious, unyielding ancestors—an eternal call toward new ideals. In the silence of the mountains, the wisdom of our forefathers is concealed.

My Kyrgyzstan is a country that embodies the unity of human consciousness and the spirit of nature. Only from the heights of the Kyrgyz mountains can one see with the naked eye how many forests, passes, human defeats and victories, sorrows and joys, delights and loves there are in the world... Since gaining independence, it is as if new expanses have opened for us from the

peaks of these mountains. And from the height of these mountains, our future is clearly visible—a free, prosperous, peaceful, and progressive Kyrgyzstan.

For the Kyrgyz, mountains are the embodiment of some divine power. The translation of Khan Tengri is not accidentally rendered as “heavenly mountains” (or “ruler of spirits”). It is precisely these mountains that have created and continue to create talents of global significance: for example, the mighty manaschi Sayakbay Karalayev and the writer Chinghiz Aitmatov, ballerina Bubusara Beyshenaliyeva, sculptor Turgunbay Sadykov, poets Aaly Tokombayev and Alykul Osmonov, actor Suymenkul Chokmorov, singer Bulat Minzhilkiev, the first president Askar Akayev, cosmonaut Salizhan Sharipov, and many others.

The character of highland peoples who have gained centuries-old life experience in the mountains is steadfast; for centuries, they have developed the ability to resist any natural calamity. The harsh lifestyle in the mountains compelled our ancestors to be resilient and courageous. One cannot survive in the mountains with a soft temperament.

The Kyrgyz are open in communication, sometimes even naive, and often superstitious. Yet no one can match us in hospitality. This trait is also infused with the harsh laws of the mountains—here, every person feels “tied to the same rope” as the other. Children grow up strong and resilient in the merciless mountain conditions. Sometimes, before they can even walk, they climb onto the saddle without fear or hesitation and ride behind the elders.

About Weddings

Every nation has customs, rituals, and traditions that have been shaped and established over centuries. From these, one can easily read the entire philosophical worldview, mentality, and spirituality of a people. Our ancestors did nothing by accident—especially when it comes to traditions. In this regard, the customs surrounding life’s most significant rituals are of particular interest. For example, let us speak about Kyrgyz wedding traditions.

As a rule, young people are introduced to each other by close relatives. Meetings take place under the watchful eye of the potential mother-in-law. The young couple express their love through vows and letters:

Know that paper is the cover of my heart,

Know that ink is the blood of my soul,

What my hand writes in the letter,

Are traces of my wounded heart.

This tradition is precisely expressed in a Kyrgyz proverb: “The place where wheat goes is the mill; the place where the bride goes is her betrothed’s home”. Kyrgyz wedding traditions stem from pre-Islamic beliefs and consist of several stages: matchmaking, engagement, wedding, and the bride’s relocation to her husband’s home.

A mandatory component of the wedding is the *kalym* – bride price. During the Soviet period, *kalym* was labeled as a harmful remnant of the past, and the tradition itself was misrepresented. In reality, *kalym* is a form of gratitude to the bride’s parents, as well as a social assistance for the family giving away their daughter. Additionally, it demonstrates the financial capabilities of the family with whom the bride will now be eternally united. According to custom, the bride is sent off with farewell songs.

When leaving her father’s house, the bride brings small gifts such as mirrors, handkerchiefs, perfume, and combs to distribute among her sisters-in-law. By offering these gifts, she symbolically shows that she is entering her new home with goodwill, hope for happiness, and love for her new relatives.

The bride’s dowry is prepared by her mother. Essential items in every dowry include hand-woven felt carpets—*shyrdak*, *ala-kiyiz*, *tush-kiyiz*—as well as hand-embroidered wall hangings and pillows. Every mother puts a piece of her heart, love, and tenderness into her daughter’s dowry. For this reason, these items are preserved as family heirlooms. Later, they may be passed on to daughters, granddaughters, great-granddaughters, and so on. This tradition reflects both the transmission of relationships and of artisanal knowledge. Such unique objects serve as deeply personal family mementos.

Before entering the house, the bride must bow. Only after this gesture is a white headscarf placed on her head. Upon entering the groom’s house, she pauses at the threshold. The eldest woman in the family—usually a grandmother or mother—circles a cup of clean water around the bride’s head while reciting sacred invocations, so that she may become a good wife and obedient daughter-in-law. Then, the bride is seated behind the *košoqo*—a symbolic partition that every future mother-in-law possesses. The *košoqo* is prepared in advance and kept in a chest until the appropriate time.

No men are allowed in the room where the bride is seated. Only women may enter—to see the bride, offer scarves, and speak kind words. The bride must bow to each of them, especially to the older women. In return, the women wish her many children, a prosperous household, and an abundance

of livestock. Common blessings include: “May your lap be full of children, may your barn be full of cattle!” and “Koşoqonor koqorsun!”

Afterward, the nikah—religious marriage ceremony (nike kıyuu)—takes place. The marriage is solemnized according to Islamic traditions. The mullah recites the necessary verse from the Qur’an for marriage, obtains the couple’s consent to the union, and finalizes the ceremony in the presence of witnesses. On that same day, the groom’s parents appoint the couple’s kirve—a ceremonial sponsor or spiritual guardian.

Some Signs, Household Traditions and Celebrations. Nooruz (Nowruz) – The New Day.

Eastern peoples celebrate the arrival of the New Year on March 21. This reflects a deep philosophy – a symbolic bow of humanity before the powerful forces of nature. It is a celebration of the triumph of renewed nature and of the spring equinox. With the arrival of the spring equinox – Nooruz – the days grow longer and the nights shorter. Some scholars link the celebration of Nooruz to Zoroastrianism, others to Islam. However, all agree that Nooruz is a holiday marking the awakening of natural forces.

Our ancestors firmly believed that people came into this world not to sow seeds of enmity, but to plant seeds of humanity, and to leave behind peace and prosperity for future generations. With unwavering hope and undaunted hearts, they plowed the earth, sowed seeds, herded livestock, and never left the caravan of life unattended for even a moment. They prayed to the guardian spirits, begging them to send bountiful harvests in autumn and to preserve the warmth of the hearths. Prayers offered on the day of Nooruz were believed to be especially powerful. On this day, people are expected to forget grievances and disagreements, and to visit all close relatives, friends, and neighbors with kind wishes. They must cleanse their hearts of ill intentions and drive away evil spirits from their homes with the smoke of burning ardic (juniper) – a symbol of purification and longevity. On this day, every Muslim should plant a tree with good intentions and hope for a better future. Nooruz brings kindness, peace, and compassion into every heart. This holiday truly celebrates unity, friendship, and the purity of human hearts.

During the celebration of Nooruz, every Kyrgyz household traditionally performs ceremonial songs and blessings specific to this day.

“Orozo-ait” and “Kurman-ait” have been revived. The first holiday is celebrated by Muslims after the 30-day fast in memory of deceased relatives. On this day, people openly visit one another’s homes and wish each other long life, health, and success. While the ceremonial songs called

jaramazan sung during the fasting month were banned during the Soviet era, after gaining independence their performance has once again become a widespread tradition. The essence of these songs is the affirmation of goodness, happiness, and divine mercy.

Philosophical Concepts of the Ancient Turks

The Turks, considered one of the oldest and most deeply rooted nations in the world, have throughout history encountered a multitude of religious-philosophical ideas and concepts. Different Turkic tribes have significantly differed from other peoples in terms of their religious-philosophical worldview. Since it is not possible to fully generalize the religious-philosophical outlooks of the Turks who lived in various ethno-geographic regions prior to the emergence of Islam, many ideas, arguments, and theories have been proposed regarding their main characteristics.

In the post-Islamic era as well, the Turks – as one of the most ancient peoples – were often compelled to live within various sects, orders, and even different religions. As a result, they were unable to form a unified religious-philosophical worldview and system of thought. In many cases, they had to interpret Islam through religious-philosophical teachings shaped by other peoples with different cultural and spiritual backgrounds. Nevertheless, regardless of which religious-philosophical framework they found themselves in – from the simplest fear-based religions to the most advanced system of Islam – the Turks managed to preserve their unique religious-philosophical worldview and understanding of faith and belief.

According to some authors, morality ensures the integrity of civilization, and religion provides fundamental support to morality. Morality, as a concept of the usefulness and righteousness of human behavior, has been formed in agreement with religion. For this reason, the transition from the religion of fear to the religion of morality is considered the process of evolution of religious worldview.

Throughout history, the transition from the religion of fear to the religion of morality begins with the transition from the Torah to the Gospel. Many researchers also consider the religions of all nations who believe in divine religions to be moral religions. Therefore, in the evolution of every nation, passing through the stage of the religion of fear and entering the stage of the religion of morality is considered an important turning point. However, this evaluation does not justify characterizing the religion of all nations that have not advanced in modern culture as the religion of fear. Essentially, the thesis

that “the religions of all culturally advanced nations are moral religions” can be accepted.

To what extent Islam is a religion of morality for the Turkish nation is also a serious subject of research. Because while accepting Islam, some branches of the Turks, who saw it as a religion of morality—especially Azerbaijani Turks who have not yet freed themselves from the influence of the Indian-Persian religious-philosophical thought system—display clearer signs of the religion of fear in their present-day understanding of religion. This reality arises when a particular religious-philosophical doctrine is not uniquely comprehended by a nation and is not reconciled with their national character on a scientific-philosophical basis.

There is a clear reference in the Quran that a nation is a concept expressing social organization, as well as genetic and psychological unity:

“O mankind! Indeed, We have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most righteous of you”. (13, p. 525; Surah Al-Hujurat, 13)

As can be understood from this verse, according to religious doctrine, the Creator has determined the system of nations and tribes for blood connection among people, and the concept of unified faith for spiritual connection. For the Turks living in different ethno-geographical regions, it is first necessary to establish a model of unity based on their hereditary and belief criteria, and only then can the general and specific aspects of their religious-philosophical worldview within the framework of the Islamic ummah be studied.

When researching the pre-Islamic religious-philosophical worldview of the Azerbaijani Turks—one of the leading branches of the Turkish super-ethnos—it is more appropriate and accurate to approach the issue through a general analysis of the religious-philosophical worldview of the ancient Turks. Because we are familiar with many examples where the religious currents formed historically in the territory of Azerbaijan often did not align with the principles of Turkish national thought and life philosophy. Explaining the true essence of the religious worldview of contemporary Azerbaijani Turks based solely on historical-geographical territory has led researchers to premature and incomplete conclusions. Regardless of the political-geographical and historical-cultural space in which they live, the general religious-philosophical worldview of the Turks possesses a broad and deep potential that is expressed in all of its branches.

In most of the scientific studies conducted in Azerbaijan to date, when examining issues related to the religious-philosophical worldview of Azerbaijani Turks, researchers have often attempted to emphasize an artificial correlation between the religious-philosophical doctrines existing in the geography of Iran and Azerbaijan and the Turkic ethnos present in Azerbaijan, without relying on sufficiently serious scientific evidence and sources.

The application of this incorrect method largely stemmed from the failure to search for a thought system compatible with the national character of the Azerbaijani Turks—who were influenced by various religious-philosophical doctrines—within the framework of the common Turkic religious-philosophical worldview.

When exploring issues that may be associated with the religious-philosophical worldview of the Azerbaijani Turks, it should be noted that the monotheistic (Tengrism-based) worldview historically affirmed by the Turks, and the religious-philosophical doctrines that emerged on its basis, have exerted influence across all Turkic branches and served as the main foundation for the organic synthesis of Islam and Turkic identity.

Both those segments of Azerbaijani Turks who settled in the region in various migratory waves before and after the Common Era, and those who, during the influx of Khazars and Oghuz into the region, became the dominant ethnic element under the influence of political and cultural centers and came into contact with other religions, remained within a trajectory consistent with the overall Turkic religious-philosophical worldview.

From this perspective, analyzing the relationship or interaction between Azerbaijani Turks and the religions existing in Azerbaijan in the context of a comparison between the Turkic religious-philosophical worldview and other systems is of fundamental importance. For a comprehensive explanation of the issue, it is essential to comparatively study the religious-philosophical doctrines of the Indian-Iranian tradition, as well as those of the Chinese, Jewish, and, in later periods, Christian traditions.

It is well known that in our era—where the religious doctrine and the materialist doctrine are often perceived as fundamentally irreconcilable—there is a widespread tradition of presenting theories related to the origin of nations based on archaeological research. This tradition is also applicable to those investigating the history of the Turkic ethnos.

For example, Turkish cultural historian Bahaeddin Ögel argued that the history of the Turks dates back five thousand years and claimed that

a skeleton of Oghuz type found during archaeological excavations in the Bazarlyk plateau in the Altai Mountains, dated to the 3rd millennium BCE, represents the earliest ancestor of the Turkish nation. Similar claims can be found in the views of some Western scholars as well. For example: “Around 2500 BCE, before a single state or civilization form appeared in China, it is known that various local cultures and peoples lived. Among six identified cultures, one was the Northwestern—i.e., Proto-Turkic—culture. Initially a hunting culture, it later evolved into a pastoralist culture”.

Those who approach historically related topics strictly from a religious doctrinal standpoint and accept the information in religious sources as dogma often face challenges in verifying the dates provided. In general, the explanation of such topics in religious doctrines begins with discussions centered on the problem of the creation of the first human. These doctrines, based on the thesis that all people descend from Adam, argue that the roots of nations also align with the divisions in Adam’s lineage.

In the Qur’an, the verse “We made his Noah’s descendants the survivors” (37:77) is interpreted by the Arab historian Abu Ja‘far al-Tabari as a divine reminder that God recognizes only the descendants of Adam and not those of other lineages. It is presented as a general religious doctrine that the roots of the world’s nations go back to Noah’s three sons—Shem, Ham, and Japheth—and that the borders of the nations inhabited by different peoples were designated by Noah himself.

It is even claimed that the Turks and the nation referred to as Yajuj and Majuj in the Qur’an descend from the lineage of Japheth. Among the first Turkish dynasties to accept Islam—the Karakhanids and the Seljuks—the lineage of Afrasiab, widely represented in Iranian mythology, is often emphasized. This belief is also reflected in the Uzbek epic *Khannama*. On the other hand, it is argued that this genealogical claim may have emerged as a result of the historical relationships between the Turks of Central Asia and their neighboring peoples.

Nevertheless, over time, the lineage concept of “Turk, son of Japheth, son of Noah” became dominant. Bahaeddin Ögel also asserts that this genealogy is based on Torah and Qur’anic traditions and that the term “Turk” was used in place of Afrasiab and Alp Er Tunga.

If we draw conclusions about the chronology of these events based on religious doctrine, it is possible to state that the creation of nations was completed in the period between the act of divine creation and the time of Abraham. The fact that al-Tabari includes the Turks alongside ancient

peoples such as Arabs, Persians, Greeks, the people of Sudan, and Yajuj-Majuj indicates that the origins of the Turkish people trace back to very early periods in history.

In the Oghuz Khan Epic, the marriages of Oghuz Khan to two women symbolize that the core elements forming the Turkish nation—Earth and Sky—are both sacred and material entities. Unlike Oghuz Khan, a male human, the divine spirits of Earth and Sky are represented as female. Similarly, in Göktürk mythology, the human is male, while the wolf is female. This is not a change in the core principles of Turkic mythology, but rather an evolutionary development: the image of a she-wolf or other female animal has been replaced by the figure of a beautiful woman.

In the Altai creation myth, at the beginning of the universe, only two entities existed: Ülgen (God) and Erlik, also called Kishioğlu (Son of Man). Here, the Turkic mythical worldview is syncretized with Persian-Manichaean dualism. Erlik, initially a human who assisted God, later turned into a devil and took on the role of Ahriman. Thus, it is evident that all Altai, Yakut, and other creation epics speak of the presence of two primary beings from the beginning of the cosmos: God and the Devil. In terms of its structural principles, this closely resembles ancient Iranian mythology, in which man is created only after the Earth has been formed. However, in the Altai creation myth, Man exists from the very beginning of the universe. This feature distinctly sets the Altai myth apart from others.

Before presenting ideas about the religious origins of the Turks, it is of fundamental importance to understand that, starting from totemism, all divinely revealed religions—those believed to be based on holy scriptures—should be considered universal and relevant to all humanity. Consequently, researchers are expected to approach the concepts of early religious conversions and the notion of “religious origin” with caution. Given the tribal and clan-based structure of early Turks and their habitation in different ethnogeographic zones, their adherence to various religious beliefs in ancient times is natural and should not be restricted to a single national religion. This explains why we occasionally observe differing conclusions among scholars across various studies.

Religion can also be studied as a phenomenon that has undergone significant development throughout historical time. It is well known that the primitive and rudimentary form of religious belief consisted in the idea that a particular animal was considered the ancestor of an entire tribe, which subsequently led to the veneration of that animal—this is known as Totemism. Animism, based on the worship of spirits and sacred or beneficial

objects, as well as Fetishism, Idolatry, Astrolatry, and Sabianism, were all religions practiced during the early phases of human history and culture, particularly among wild, primitive, and semi-civilized tribes.

Although humanity has united around the concept of a single, invisible, and all-creating deity, it has not entirely distanced itself from the primitive modes of thought associated with nature religions. Primitive beliefs directed toward specific objects or natural phenomena eventually evolved into views involving the existence of different creative spirits. This line of reasoning has led to the claim that primitive religions are products of culture, whereas divine religions are revealed and transmitted in a complete form. It is also emphasized that divine religions have always had specific messengers. For example, no one preached totemistic religion or the worship of stars. These were simply reflections of consciousness, or internalizations of natural phenomena within human cognition. Emotions such as fear and wonder played a significant role in the development of these belief systems. It is also possible to observe that the emergence of the taboo concept, as noted by Austrian psychoanalyst Sigmund Freud, coincides with this process.

Taboo is described as the oldest unwritten law of humanity. As a concept, it encompasses the sacred or impure attributes of people or things, the restrictions arising from such attributes, and the consequences of violating such prohibitions—which in turn result in sanctity or impurity. Taboo, as a conceptual framework, was later incorporated—both in written and unwritten forms—into all organized religions.

Turkish sociologist Ziya Gökalp discerned that the ancient Turks possessed a national religion of their own, which he named Toyonism (48, p. 320). Abdulkadir İnan, a scholar who studied the religious history of the ancient Turks, accepted Shamanism as the appropriate name for their religion. However, Hikmet Tanyu criticized Gökalp for basing his ideas about the religious origins of the Turks on limited and often unreliable sources and materials, arguing that Toyonism was heavily influenced by Buddhism.

According to Tanyu, what is referred to as Toyonism is actually a reference to Buddhism, which he insists was not the original religion of the Turks. Similarly, Yaşar Kalafat argued that studying ancient Turkic beliefs under the name of Shamanism is not accurate.

Abdulkadir İnan, who considered ancient Turkic beliefs to fall under Shamanism, noted—based on Chinese sources—that ancient Central Asian Shamanism was centered around the worship of the Sky God (Gök Tengri), the sun, the moon, earth, water, ancestors (ceddi Ala), and fire. He

also assumed that religious rites and ceremonies were organized within a structured framework. According to İnönü, until the Göktürk state came under the rule of the Uyghur dynasty (mid-7th century), Shamanism was the dominant religion in the northern regions of Central Asia.

However, Hikmet Tanyu rejected the idea that there was ever a religion called “Shamanism” among the Turks. He argued that the term “shaman” refers not to a religious system but to a spiritual practitioner—Kam—and that there was never a formalized religion called Kamlık or Shamanism.

A similar approach can be observed in the following example. İsmail Hami Danişmend emphasized that, since Christianity, Buddhism, and Manichaeism had also spread among the Turks after Shamanism, it would be incorrect to argue that Turks inherently possessed a monotheistic belief in their racial characteristics. He also stressed that this justified objection, which may apply to various Turkic branches, should not be attributed solely to the Oghuz-Turkic nation.

According to Turkish scholar Umit Hassan, the belief system of Shamanism—by its origin, fundamental characteristics, and historical development as a way of life—rests upon an archaic foundation. In terms of world development and the character of kin-based societies, it belongs to a pre-historic period, being a product of a time when no established civilizations yet existed. The researcher even claims that if the existence of Shamanism were to be chronologically dated, it could be proven that its origins predate the birth of civilization (e.g., Mesopotamia–Sumer) by at least 20 to 25 thousand years.

Bahaeddin Ogel, on the other hand, prefers the term “state religion” over “national religion” and, based on the organization of grand religious ceremonies by multiple tribes coming together, suggests that there existed a common and large-scale state religion among the Turks. According to the scholar, the fact that Shamanism functioned as a religious system effective only among small groups, families, or single tribes supports this view. For a more comprehensive understanding of the subject through comparative texts, special attention must be given to the symbols found in mythology. In Turkish mythology, the wolf holds a central symbolic position, while in proto-Mongol beliefs of the East, the dog serves a similar symbolic role.

The wolf may have been a totem for the Turks in ancient times. However, during the Goyturk period, the wolf came to be regarded not only as a totemic figure but also as a sacred symbol. The inclusion of a wolf image atop Göktürk flags is believed to be connected with this perception. Umit Hassan,

offering an alternative interpretation, noted: “Even though the Goyturks were not totemists, they believed in a wolf legend among themselves and adopted the wolf’s head as a national symbol”. He considers this belief to be indirect evidence of their totemistic origins.

In his article “The Ancient Turkish Religion”, Ibrahim Kafesoglu initially wrote: “We unfortunately do not possess reliable knowledge about the worship forms of Steppe Turkic beliefs, the rituals of the Sky religion, or temples designated by the name Tengri”. However, in his later book *The Ancient Turkish Religion* (Ankara, 1980), he revised this view and argued: “Because there was no idol worship in original Turkish belief, there was likewise no tradition of building temples for preserving or venerating idols”. According to Umit Hassan, Kafesoglu’s statement—“There is no clear information regarding how ancient Turks worshipped the Sky God”—can paradoxically be interpreted to mean that the Turks were the only people not to experience the universal totemistic stage common to all of humanity.

Some researchers have interpreted the presence of totemism in the belief system of the Huns as a deficiency and have attempted to search for a “Monotheistic Sky Religion” within their beliefs. It is also noteworthy that after Bahaeddin Ogel stated, “It is somewhat difficult to search for a totem in a people who believe in one God”, he considered it appropriate to propose the thesis: “Even if totemic elements exist, they might have been remnants of ancient Hun beliefs and myths”.

As another sign of totemism in the Oghuz epics, it can be noted that each tribe possessed a bird symbol. These birds were generally selected from among predatory species. The medieval historian Rashid al-Din used the expression “Ongon” for these birds, and this term has survived to the present day. In fact, the word “Ongon” is of Mongolian origin, and its equivalent in Turkic is “Toz”. In Turkic, “Toz” corresponds to the meanings of “root” or “origin”. Through this term, Turks expressed the animal or bird from which they were descended.

The Dede Qorqud tales also preserved traces of the era of totemism. When the Oghuz hero introduces himself to Tepegöz, he says:

“If you ask the name of my mother – White Tree!

If you ask the name of my father – Khan Lion!

If you ask my name – I am Basat, son of Aruz”.

When Salur Kazan replies to the Tekur’s demand: “Curse the Oghuz, praise us”, he says:

“I have no true origin, no root, no lineage with you, so I will not praise you...

I have a root in the male tiger of the white rock, to hunt your deer in the wild plains;

I have a root in the lion of the white reeds, to raid your red and white lands;

I have a root in the male pup of the gray wolf, to herd your white-wool flocks of ten thousand sheep;

I have a root in the male white falcon, to make your speckled ducks and black geese fly”.

Based on these elements, it is possible to evaluate Salur Kazan’s phrase “wolf face is sacred” as a memory of the ancient era of totemism.

Drawing attention to later periods, Hikmet Tanyu opposed the labeling of the Gokturks with Shamanism, viewing it as a mistaken and flawed approach. He explicitly stated that starting from the mid-7th century, in the vast northern regions of Central Asia, the religion and custom of the Turks was the Tengri (Sky) religion, which could also be called the Gok Tengri religion, meaning “sublime” and “supreme”. The Sky cult – Tengri – is also mentioned in the Orkhon inscriptions: “Above was the blue sky, below was the black earth, and between them appeared the sons of men”.

The above-mentioned views of Hikmet Tanyu should also be approached critically. His assertion that the religion of the Turks can be called neither Shamanism nor Totemism, and that it can only be described as the Monotheistic Religion or Sky-God Religion—in other words, that they followed a Hanif (monotheistic) belief system (106, p. 12)—can again be considered an attempt to prematurely nationalize ancient religions. In reality, the Turks, like many other peoples, did not appear on the stage of history with a religious identity. All historical sources identify the Turks primarily by their national identity traits.

For instance, certain religious ceremonies of the Chechens—who are racially distinct from the Turks—evoke more resemblance to shamanic rituals than to Islamic ones. These ceremonies include emotional excitement caused by drums and hymns, during which participants enter a trance and dance collectively. Similarly, in Dagestan, where smaller ethnic groups live densely, the practice of healing through blowing (*üfürükçülük*) is observed and is considered by some as a form of idolatrous belief later adopted by Sufism. The existence of such diverse belief forms is also observed among

the Turks. However, this does not mean that these are inherently Turkish beliefs.

In other words, it is essential to determine based on what principles the Turks chose among the various religions that existed in the world, consistent with their nature and geographical realities. One fact remains: religions are closely related to the spiritual and moral state of the human being, and history contains numerous examples of blood relatives in constant conflict over religion. From this perspective, we consider it more appropriate to present the Sky-God phenomenon as evidence that the majority of Turks adhered to the Sky-God religion during specific historical periods.

According to Umid Hassan, the term Tengri in ancient Turkic initially referred to the visible sky and gradually came to replace the concept of God. Since the sky was a material entity, Turks perceived Tengri as a material being as well. The word Tengri in ancient Turkic is today pronounced as “Tengri / Tengere / Tanrı / Tangrı / Tangara / Ture” according to the phonetic characteristics of various Turkic dialects. Among present-day Turkic peoples who still practice Shamanism, Tengri retains its original meaning as “sky”. “Gök” means “blue”; “Tengri” refers to the sky. However, after the advent of Islam among the Turks, it has been observed that gök began to be used in the sense of “heaven”, while yer (earth) came to mean “blue”, and the word Tengri began to signify “God”.

Researcher Vali Habiboglu, who studies the worldview of the ancient Turks, rightfully notes that in some mythological texts, the separation of Earth and Sky is linked to God or Allah. This suggests that the belief in monotheism was very strong among the ancient Turks. For this reason, the concept of the creation of life and the universe is primarily associated with God or Allah in the worldview of the Turks.

According to Turkish scholar Faruk Sumer, during the post-Islamic period, “in the first half of the 10th century, the Oghuz tribes—like other Turkic peoples except for the Uyghurs—were still able to preserve their national-religious beliefs”. Within the belief system of the Turks known as the Sky God (Gök Tanrı), traces of some ancient religions can still be found. For instance, according to Chinese sources, the Gokturks “crafted images of their gods from felt, kept them in leather pouches, anointed them with animal fat, and placed them on poles. They would sacrifice offerings to these deities four times a year, in accordance with the seasons”.

These “images” were essentially the same as the idols referred to by the Altai Turks as *toz* or *tos*, the Yakuts as *tana*, the Soyot-Uryankhais as

eren, and the Mongols as ongon. Both the Turkic *toz* and the Mongol *ongon* referred to idolized or venerated figurines made in the shape of animals or humans. These idols were crafted from wood, stone, bone, or even clay—essentially from any material the artisans of the tribe could work with. These figurines eventually became protectors of the tribe, the clan, or a particular household. During religious ceremonies held at specific times, food offerings would also be presented to these idols.

The terms *toz* or *tos*, equivalent to the Mongolian *ongon*, were the Turkic names for such totems. The Yenisei and Altai Turks used the word *toz* inherited from shamanistic tradition, while the Yakuts used *istenkara* or *emeget*. Although the Turks used different expressions to denote totems, the Mongolian word *ongon* became more widespread and alternative expressions were rarely used.

When recalling the idol-worshipping beliefs of the Arabs, some well-grounded views have emerged suggesting that the Turks may also have used idols as intermediaries in their worship of the Sky God, the Supreme God. According to sources, during the Sino-Hun war in 121 BCE, Chinese forces captured the headquarters of a Hun chieftain and among the spoils was a golden idol. Chinese chronicles report that this Hun leader used to sacrifice offerings to the Sky God before this idol.

However, Hikmet Tanyu argues that the felt image made by the Gokturks, preserved in a leather pouch, oiled and hung on a pole, had no resemblance or relation to a depiction or image of the deity. He interpreted it instead as a talisman, a symbol of good fortune, a sacred fetish, or even a sign of good spirits and a symbol intended to ward off evil spirits or demons. According to Tanyu, such figures could not represent God, but rather served as spiritual symbols based on tradition.

While acknowledging the fundamental idea of the Turks' devotion to the One God in Tanyu's interpretation, it is still possible to regard the existence of such talismans in religious practices as remnants of different religious traditions. The modern era also provides many examples of charms, mascots, lucky places, or clothing considered fortunate—further supporting the presence of symbolic objects within spiritual culture.

According to Lev Gumilev, in the 7th century, two religious systems may have coexisted in the Altai region: animism, widely spread among Siberian peoples, and a form of ancestor cult with totemist content brought by the ancestors of Turkic and Mongolic nomads. Based on this example, it can be asserted that the belief in the Sky God (*Göy Tanrı*) among the

Gokturks represented a general religious worldview of the Turks. However, the existence of various other belief systems—such as Buddhist doctrines, Zoroastrianism, the she-wolf totem, Christianity, Manichaeism, and others—can also be confirmed.

According to the Russian orientalist Bartold, the Oghuz Turks did not adopt any other religion prior to Islam and remained loyal to shamanism, preserving their monotheistic beliefs until the 10th century when they converted to Islam. It is also claimed that when a Gokturk Khagan once wished to build a Buddhist temple, his advisor Tonyukuk objected, arguing that Buddhism's prohibition on bloodshed posed a threat to Turkic warrior culture, thereby helping preserve the Oghuz Turks' monotheistic shamanistic worldview.

İsmail Hami Danişmend writes: "Though the Oghuz-Turkic nation embraced Islam, it changed its religion but not its faith or belief". This is perhaps the most logical approach. If we consider the concept of Goy Tanrı (Sky God) as a matter of faith, it becomes apparent that although Turks adopted various religions over time, their core spiritual convictions remained unchanged. For example, the Manas epic of the Kyrgyz people provides an illustrative parallel: when a bride enters her father-in-law's yurt, she greets the fire and the hearth—"Girls and brides enter the yurt in pairs. The bride bows and greets the hearth". This indicates that in every shamanic ritual, fire played a central role; regardless of which spirit the sacrificial animal was offered to, a portion was first dedicated to the spirit of fire.

During the Gokturk era, fire and the hearth were shown particular reverence. İbrahim Kafesoglu notes that tracing the origins of Turks' respect for and belief in fire and the hearth is difficult, suggesting that this may have been influenced by Zoroastrianism and transmitted to Western Turks. He supports this claim by pointing out that such beliefs are not observed among Eastern Turks. However, a closer analysis of the Ergenekon legend reveals that this belief had much deeper roots among the Turks and corresponded to ancient Turkic religious worldviews.

Bahaeddin Ogel, on the other hand, emphasized that fire was not considered a deity among the Turks, and he explained the differences between the fire cult in the Iranian and Turkic mythological spheres as follows: "Among Turks, fire is not a god. Fire was discovered by an ancestor named Türk or sent by God. In Turkish thought, the human soul was not created from fire. Fire is not the highest-quality element in the creation of humans. However, in Zoroastrian belief, the idea that the soul reunites with the divine fire after death is widely accepted".

According to the Yakut Turks, the “trace” or “spirit” of the hearth and fire—similarly in the Book of Dede Korkut, the master of the hearth—was not regarded as a deity. Rather, every hearth had its own guardian spirit or patron. There was no single god of fire or singular spirit representing all hearths.

It should be noted that the concept of fire among the Turks cannot be equated with the fire concept in Zoroastrianism. Many researchers have argued that claims about a fire cult in Central Asia being related to Zoroastrianism do not reflect the truth, stating that only an external similarity exists. According to Lev Gumilev, in Iran, the Mubidan- Mubid (High Priest of the Mobeds) would cover his face with a veil while approaching the sacred fire so as not to pollute it with his breath. Among the Turguts, however, fire was used to ward off evil spirits, meaning the most malevolent forces in the world. Unlike in Iran, where the fire cult was treated as an object of worship, among the Turguts it served a different function.

Turkic and Byzantine sources provide the following explanation about the monotheistic beliefs of the Gokturks—whom the Chinese referred to as “Tou-Kioue”:

“The Turks revere fire, air, and water with passion, and they compose hymns in honor of the earth. Yet they worship nothing except the One God who created heaven and earth, and they sacrifice horses, cattle, and sheep to Him”.

It is further stated that for the Turks, the structure of religion is less important than faith:

“They believe in the One God of the sky without knowing Him personally, because they consider the visible sky to be that very God”.

An analysis of the pre-Islamic religious-philosophical worldview of the Turks shows that regardless of the religious system under which they lived, the idea of belief in a single God remained consistent and strong throughout all periods. Nevertheless, it is also evident that they were not fanatically devoted to the religions they belonged to. Bartold, who clearly perceived this trait, emphasized the absence of religious fanaticism among the Oghuz Turks in the Book of Dede Qorqud. This can be seen, for example, in the dispute between Deli Domrul and Azrael. Deli Domrul’s lack of knowledge about the afterlife and his absence of fear regarding it is interpreted as a sign of weak religious dogmatism. Based on this, Bartold writes that “the pre-Islamic Oghuz Turks had no fear of Hell or divine punishment”.

Nevertheless, while the Oghuz Turks of Dede Qorqud preserved not so much pre-Islamic customs as ancient beliefs and shamanistic rituals, they fought against the “foul-religioned” Georgians and Abkhazians for the sake of Islam. Occasionally, they would even perform ablution with clean water and pray two units (rükät) of Islamic prayer. In later periods, the Turks—who always remained distant from orthodox Islamic ideology—nonetheless fought at the forefront of all Islamic battles, unlike other peoples.

One of the most interesting and significant aspects of the history of Turkic religious belief is that, alongside the worship of the Sky God and shamanic rituals, they also adopted elements of Buddhist and Manichæan teachings. According to Bahaeddin Ogel, the Uyghurs became acquainted with Buddhism after the collapse of the Göktürk state in 630 AD and began to embrace this religion. One of the most compelling pieces of evidence is the fact that a Uyghur ruler in the mid-7th century bore the name Pusa, which in Chinese corresponds to the term for Buddha or Bodhisattva in Buddhist tradition.

Hikmet Tanyu, however, writes that when the Uyghur Khagans Kul Bilge and Moyun Chor defeated the Gokturk rule, they still adhered to the religion of the Sky God.

Throughout history, the Turks did not adopt religions based on a caste system, and sources note that this nation, which was more devoted to the Turkic Tore (customary law) than anything else, never made concessions even to state leaders when it came to changing their religion. For example, it is reported that Toba Khan (572–581), under the pressure of Chinese Buddhists, attempted to impose Buddhism among the Gokturks, but after his death, the Gokturk Khaganate fell into decline. The process of Sinicization that followed is also reflected in the Orkhon inscriptions. These inscriptions indicate that, as a result of Bilge Khagan’s will, there remained no trace of Buddhism or Laozi’s Daoism. It becomes evident that Chancellor Tonyukuk defended the Tengri religion and the Turkic Tore and rejected foreign cultures and beliefs.

According to Chinese sources, Bilge Khagan, like the Central and Middle Asian Turks, once considered surrounding his capital with walls and constructing temples dedicated to Buddha and Laozi. However, Tonyukuk strongly opposed this idea.

Although Buddhism was widespread and had many followers, it did not negate the concept of Tengri (Heavenly God). Nonetheless, it introduced the concept of transmigration (reincarnation) and held that the world would

eventually perish in a great fire. The lifetime of the world, however, was a matter of dispute—some believed it to be eternal, while others thought it would last for a million years.

We also possess information that, because Hindus believed the soul did not require a physical body, they did not bury their dead but instead cremated them. They placed little value on the body and thus rejected the idea of bodily resurrection. Although they believed that souls tainted by sin would be deprived of paradise, they firmly believed in the immortality of the soul. Buddhists argued that a soul could not attain atonement unless it was united with another body. Atonement required action, and a disembodied soul could not achieve forgiveness. Hence, the concept of transmigration—the movement of the soul from one body to another—emerged in this context.

In another geography of ancient history, China, religious development manifested in a completely different way. Confucius, who opened the path from fantasy to rationality, struggled against superstitions in order to liberate people from the bondage of imaginary powers. He led people out of the aura of meaningless fantasies, endless sacrifices, vows, pleas, and self-debasement, introducing them to the principle known as “Yi” (meaning “righteousness” or “morality” in Confucianism). In later periods, however, this core principle turned into a form of artificial obedience that prevented all forms of social change and ossified into rigid customs.

According to Ali Shariati, “if we have not witnessed either the total collapse or the development and progress of Chinese society and civilization over the past 25 centuries, this is due to the hegemony of the conservative, tradition-bound Confucian mindset”.

Similarly, in India, the interpretation of life was also locked within a closed system, just as in China. When Buddha attempted to explain the gods or the Supreme God, or a concept, a noble feeling, or a sublime idea, he would say, “this is a style or dialect belonging to the Aryan race”. In other words, a person who was impure, not Aryan, and therefore deemed inferior, was deprived of the ability to comprehend these beliefs.

Under the influence of the religious environment shaped by such belief systems, Iran experienced a particularly dynamic period up to the 4th century. During this time, the religions of Mani and Mazdak emerged, bringing about significant changes in philosophical thought. Eventually, with the advent of Islam, the Sasanian Empire collapsed, and a fierce struggle began between Christianity and Zoroastrianism. By the 7th century, Manichaeism had become more widespread across the regions inhabited by the Turks. This

religion, founded by Mani (216–276) through the synthesis and contrast of Zoroastrianism, Christianity, and some local beliefs (such as Mithraism), faced severe persecution from Roman and Iranian authorities. Consequently, its followers fled from Rome and Iran, seeking refuge in Turkestan.

The Turks in power in this region not only treated the propagators of other religions with tolerance but also continued practicing their own traditional beliefs. Manichaeism, Christianity, Buddhism, and, on the other hand, the ancestral religion and customary law of the ancient Turks—Goy Tengri (Celestial God)—coexisted. At the same time, Manichaeans attempted to establish a connection between their beliefs and the Turkish religious worldview, making efforts to carry out effective missionary work.

However, a particularly notable event occurred in 763 CE, when the Third Uyghur Khagan, Böyü Khagan, invited Manichaean monks, listened to their teachings, and declared Manichaeism the official religion of the Uyghur state. The material detachment promoted by Manichaeism, which had primarily been embraced by the Uyghur aristocracy, eventually alienated them from other peoples who had a stronger zest for life. Nevertheless, the majority of the Turks and ancient Mongols remained devoted to the Eternal Sky—a concept considered the universal source of life, the foundation of worldly law and order. They distinguished this concept from the physical Blue Sky and regarded worship of it as acceptable.

The dualistic worldview in ancient Turkic Manichaeism was expressed symbolically through two stars or “two roots”. These roots were often depicted like the roots of trees. Some claimed that these roots represented the roots of the “Tree of Death” and the “Tree of Life”. In reality, these trees were recognized—within a Zoroastrian framework—as specific symbols of Ahura Mazda, the creator, and Angra Mainyu (Ahriman), the bringer of calamity.

It is believed that the motif of a light descending from the sky, found among the Uyghurs, was mostly associated with the Manichaean religion. Although a similar motif exists in Shamanism, it does not appear with the same level of literary elaboration as in Manichaeism. According to legend, several Chinese emperors were conceived after a light descended from the sky and touched their mothers. For example, the first emperor of the Liao dynasty (established in 907) in Northern China, A-Rao-shi—who was of proto-Mongolic Khitan origin—was said to have been born after such a light descended upon his mother. Similar legends are found in reference to Alan-Ko’a, one of Genghis Khan’s ancestors, in which a light descended and made her pregnant.

However, in Manichaeism, light is interpreted not merely as a motif but as a principle and a philosophical concept. For this reason, Manichaeism has often been referred to as the “Religion of Light”.

The Turks who adopted Manichaeism recognized a tripartite conception of time consisting of: Past (Ertmiş), Present (Közünür), and Future (Kəlmədük).

The Manichaean religion blended these principles with elements of Buddhism, and they also appear in Buddhist texts written in the Turkic language. Although both Buddhism and Manichaeism shared this threefold temporal concept, their goals and interpretations diverged significantly. For instance, in Buddhism, this tripartite time structure evolved into a system of “three seasons”: hot, rainy, and cold. Interestingly, such a system is not observed in ancient Turkic tradition or epic literature.

The concept of the “three spaces” is also said to derive from this “three times” framework. In contrast, Iranian mythology condensed the creation of the world into “four ages”. In Iranian cosmology, the duality of light and darkness has existed from the very beginning, with no deity above them to have created them. This mythological framework spans 12,000 years, divided into four eras of 3,000 years each, which in turn reflects the parallels between Manichaean doctrines and Iranian mythology.

Philosophical Views of the Uzbek People

The philosophical thought of the Uzbek people is based on a rich and diverse historical foundation. These ideas reflect a unique cultural and intellectual worldview. Uzbek literature, as a continuation of Chagatai literature, developed under the influence of the Chagatai dialect—a prominent literary language in Turkic history. The Uzbek people possess a vast oral tradition.

For centuries, Uzbekistan has preserved a rich repertoire of literary forms including epics, love stories, folktales, proverbs, lullabies, laments, blessings, curses, riddles, verbal duels, and oral folk theatre. Since 1918, systematic efforts have been made to collect and document this oral heritage. This literature reflects an evolution from primitive fear-based belief systems to ethical-religious thought. Morality, as a concept related to the utility and righteousness of human behavior, took shape through alignment with religious values.

Modern Uzbek literature experienced a formative period reminiscent of the Tanzimat era in the Ottoman Empire. While its form remained connected to older traditions, its content showed a turn toward innovation. Literature

began to address societal issues, promote education, and enlighten the community.

This period also witnessed the spread of reformist and nationalistic ideas of influential intellectuals such as Mehmet Emin Yurdakul, Ziya Gökalp, and İsmail Gaspıralı across Turkestan. Their thoughts revitalized the notions of modernity and national literature in Uzbekistan, contributing to a broader intellectual awakening.

The Jadidist (reformist) period in Uzbek literature began in 1903 and continued until the 1930s. Writers such as Hamza Hakimzade Niyazi and Abdurauf Fitrat led the way in modern Uzbek literature. During this period, numerous newspapers and journals such as *Terakki*, *Hurshid*, *Shohret*, *Turan*, *Sado-yi Turkiston*, *Hurriyat*, and *Aina* were published, and new genres like modern poetry, short stories, and plays emerged. However, after 1925, the Soviet Union's cultural policies began to significantly influence literature. The focus shifted to conforming with socialist realism, restricting creative freedom and ideological diversity.

With the independence of Uzbekistan in 1991, a new phase of literature emerged, emphasizing national identity and cultural heritage. Writers such as Hamid Alimjan, Erkin Vahidov, and Abdullah Arifoglu became prominent figures in this era, contributing to the development of literature with national content.

The philosophical thought of the Chagatai tradition is based on a rich and diverse history, reflecting a unique cultural and intellectual worldview. Chagatai philosophy developed through the contributions of distinct thinkers and scholars, each cultivating a specific approach to spiritual and philosophical issues.

The primary aim of Chagatai philosophy was to encourage moral and spiritual development and to engage with significant worldly and metaphysical questions. This philosophical tradition integrated both religious and secular concerns, aiming to enrich the inner world of the individual.

One of the most important figures of Chagatai philosophical thought was Shihabaddin Suhrawardi, recognized as the founder of the philosophical school of Illuminationism (*Ishraqiyyah*). His teachings emphasized the concepts of light and spiritual enlightenment, aiming to awaken the latent spiritual potential within the human being.

Chagatai philosophy continues to be studied and discussed today due to its unique intellectual frameworks and enduring insights.

Philosophical Perspectives of the Turkmen People

The philosophical worldview of the Turkmen people is also grounded in a rich and diverse historical tradition. Like other nations, their philosophical ideas have evolved in the context of their unique history, geography, and cultural environment.

Located in Central Asia, Turkmenistan has been a source of various philosophical and intellectual currents, studied and recorded by researchers over the centuries. Turkmen philosophy, like that of other Turkic peoples, aimed to foster spiritual development and address core issues of human existence. It brought together religious and secular dimensions to enrich the moral and intellectual life of the people.

One of the most prominent Turkmen thinkers was Makhtumkuly Fyragy (Makhtumkuli Fragi), who lived during the late 18th and early 19th centuries. Recognized as both a poet and philosopher, his works addressed themes such as moral conduct, civic responsibility, spiritual refinement, and human rights. His writings played a crucial role in shaping and advancing Turkmen cultural and philosophical identity.

Contemporary Turkmen philosophers continue to contribute unique ideas to the field and remain actively engaged in philosophical discourse today.

Turkic Peoples (Period Before the Gokturks)

The origin of the Turkic peoples has been debated historically and various theories have been put forward. Until recently, the prevailing view was that the Proto-Turks were a Central Asian people, closely related to East Asians and Siberians. According to these scholars, the Proto-Turks, who came from the Altai Mountains around southern Siberia around 6000 BC, can be identified with the Hongshan culture. They lived as farmers and later began to migrate westward, adopting a nomadic lifestyle. Peter Benjamin Golden listed Proto-Turkic lexical items related to climate, topography, flora, fauna, and human habitation in his hypothetical Proto-Turkic Homeland and suggested that the Proto-Turkic Homeland was located in the Sayan-Altai region of northern Mongolia. Martine Robbeets suggests that the Turkic peoples originated from the Trans-Eurasian agricultural community located in northeastern China, and that this should be associated with the Xinglongwa culture and the subsequent Hongshan culture. The East Asian agricultural origin of the Turkic peoples has been confirmed by many recent studies. Around 2200 BC, due to the desertification of northeastern China, the agricultural ancestors of the Turkic peoples probably migrated west to Mongolia, where they led a rural lifestyle. In recent times, the Urmu theory has also emerged, which

suggests that the proto-Turks originated in the territories of the Near East - Azerbaijan and the Caucasus.

The Proto-Turks were genetically closer to the ancient Uralic peoples than to the Mongolic or Tungusic peoples. Over time, the Turkic peoples had long-term contact with both Iranian and Mongolic groups and became a dominant group among the shepherd societies of the Central Asian steppes.

Linguistic and genetic evidence firmly proves the early presence of Turkic peoples in eastern Mongolia. Genetic studies have shown that early Turkic populations were predominantly East Asian in origin, while medieval Turkic samples became more heterogeneous, expanding westward through a process of elite dominance of Turkic culture and language. Genetic evidence indicates that the Turkification of Central Asia was carried out by dominant East Asian minorities migrating from Mongolia.

Within the “steppe empires” of East and Central Asia, Turkic peoples consistently played a decisive role; they often constituted the founding and ruling classes of these empires.

According to the Book of Wei, the Tiele people were ancestors of the Turks and were the remnants of the Chidi, a Red Di people who lived in northeastern China during the Spring and Autumn period. Historically, they appeared after the 6th century BCE and became members of the Xiongnu confederation. The Xiongnu script is considered to be the precursor of the earliest known Turkic script, the Orkhon script. Recently, possible examples of Xiongnu writing have been discussed in relation to petroglyphs found in the Yinshan and Helan mountains.

The Asian Hun Empire was founded by Teoman. The Turkic tribes that founded and ruled the empire gave form to the state with Turkic culture. Mete Han, the most important ruler of the Asian Huns, fully subjugated the Turanic tribes, the Tungusic peoples, and the Turkic Yuezhi, and implemented a policy of pressure against China. The Great Wall of China was built during this period to defend against the Turks. In a 2003 study conducted by the University of Chicago, genetic analysis of human remains from the Asian Hun period discovered at Egyin Gol in Mongolia showed compatibility with the genetic data taken from Turks in Anatolia.

Several centuries after the collapse of the Asian Hun Empire, a branch of the Huns migrated further west and established a state centered in Europe. Kama Tarkan consolidated various Hun communities in the region under his rule and officially founded the European Hun Empire in 352 CE. He maintained power until 370, becoming a significant force around the Caspian

Sea and expanding his dominance westward. The final 18 years of his rule facilitated the organization of the Huns living in the Caspian region and their progress in state structure and governance.

After Kama Tarkan's death, Balamir rose to power and began moving further westward. He conquered the land of the Alans, another Turkic group migrating westward like the Huns. Balamir crossed the Volga River and began exerting pressure on the Goths in that area. The first war with the Goths took place in 375 CE. Balamir emerged victorious in this battle, which allowed the Goths to move toward Europe and Rome. This event marked the beginning of the historical process known as the Migration Period (or *Völkerwanderung*). During the reign of the Balamirs, the Huns expanded their territories and advanced into Europe.

After the death of Alibi, Uldız ascended the throne and crossed the Carpathian Mountains, reaching what is today Hungary. Following the division of the Roman Empire, Uldız launched campaigns into Thrace and the Balkans, while another branch of the Huns rapidly advanced toward Urfa (Edessa) and Lebanon, eventually reaching the Mediterranean Sea. Uldız maintained favorable relations with the Western Roman Empire while engaging in conflict with the Eastern Roman Empire. Historical sources mention that Uldız boldly declared to an ambassador sent by the Eastern Roman Empire: "I can conquer everything until the sun sets". After the death of Rua (Rugila) in 434, the leadership passed to the two sons of Rua's brother Mundzuk: Bleda and his brother Attila. During this period, Attila generally led military campaigns. After Bleda's death in 445, Attila assumed sole control of the empire.

Attila's objective was to dominate both the Eastern and Western Roman Empires. The Eastern Roman Empire had previously been subjected to Hunnic incursions and pressure, and at the time, it was still paying tribute to the Huns. However, the Eastern Roman court continued to conspire against the Huns. Immediately after the death of Rua, Attila launched a new campaign against the Eastern Roman Empire, achieving victory in battle and securing the Treaty of Margus. Under the terms of this treaty, the tribute was doubled.

Although the Eastern Romans signed the treaty, they failed to abide by its provisions. In response, Attila launched another campaign in 441, advancing as far as Thrace, and the tribute was tripled. Despite the agreements, the Eastern Romans once again violated the treaty, encouraging tribes loyal to the Huns to rebel, and violating trade regulations by sending merchants into Hunnic territory.

Attila retaliated with a two-pronged invasion of the Eastern Roman Empire. One army entered through Greece, advancing as far as Celje (modern-day Slovenia). The other force captured Sofia, Luleburgaz, and Philippopolis (Plovdiv), approaching the vicinity of modern-day Buyukcekmece, near Istanbul. Following this rapid advance, the Eastern Roman Empire once again sued for peace.

The Treaty of Anatolius was signed, which tripled the tribute, included war reparations, and required that all Roman troops withdraw from territories south of the Danube River.

In 451, Attila demanded the hand of the daughter of the Western Roman Emperor in marriage. As her dowry, he requested half of the Western Roman Empire's territory. This led to a large-scale war between the Huns and the Western Roman Empire. Attila directed his forces toward Gaul, which was considered the military stronghold of the Western Empire.

Before the conflict had fully unfolded, the Western Romans withdrew their forces and essentially conceded defeat. Attila's ultimate goal was to fully subjugate the Eastern Roman Empire. In order to achieve definitive results, he launched another expedition in 452. By this time, Rome was no longer capable of mounting a meaningful resistance.

Turkic Peoples (Post-Gokturk Period)

The origin legend of the Turkic people who founded the Gokturk Khaganate appears in the 8th-century Orkhon inscriptions and in numerous later sources. According to these, the homeland of the Turkic people was the Otuken forest, located between the Selenge and Orkhon rivers, near the Altai Mountains. This region lies approximately 250 km south of the southern tip of Lake Baikal and is currently within the borders of modern-day Mongolia.

Some researchers, based on linguistic evidence, have proposed that the ultimate origin of the Turkic languages might lie farther north, perhaps north of Lake Baikal or in eastern Siberia. In Turkic languages, vocabulary related to temperate and cold forest climates is older and richer than that pertaining to steppe zones.

After the collapse of the Gokturk Khaganate in the 8th century, the Uyghurs established a powerful empire encompassing present-day Mongolia and western China. In the 10th century, the Karakhanids, who founded an empire in western Central Asia, became the first Turkic dynasty to adopt Islam. Also in the 10th century, the Ghaznavid Empire was founded in the city of Ghazni (in present-day Afghanistan) by Mahmud of Ghazni, a Turkic-origin mamluk, who went on to rule a vast part of the Indian subcontinent.

In the Islamic lands of the Middle East, Turkic peoples began playing significant roles as professional mercenaries from the 8th century onward. With the weakening of the Abbasid Empire in the late 9th century, Mamluks established independent or semi-independent states in Egypt, Baghdad, and Iran.

Around 1040, the Seljuk dynasty, originating from the Oghuz tribes, conquered Iran and founded the Great Seljuk Empire. In 1071, following a decisive victory over the Byzantine Empire, the Seljuks paved the way for the rise of many Anatolian beyliks in Anatolia, Syria, and the Caucasus. However, large-scale Turkic settlement in Anatolia occurred mainly in the 13th century, when they fled westward due to the Mongol invasions. At the end of that century, one of the Anatolian Turkic states, the Ottoman Empire, emerged and became the most powerful empire in the Islamic world. The Ottomans conquered the Balkans, reached Vienna in the 16th century, and extended their influence as far as Algeria.

The Siberian Khanate was a state founded by Tatar Turks who had migrated further north from the disintegrating Golden Horde in the second half of the 15th century. Also known as the Turan Khanate, the Siberian Khanate promoted Islam as the official religion, encouraging the conversion of local Turkic and Uralic peoples to Islam. It is considered the northernmost Muslim state in history and existed until it was conquered by the Russian Tsardom in 1598.

The Timurid Empire, founded by Tamerlane (Timur) in the second half of the 14th century, was a Turkic state centered in Uzbekistan. At its height, it united numerous Turkic-Islamic states and focused particularly on uniting Muslim Turkic peoples. Timur fostered a great renaissance in Central Asia, turning Uzbekistan into a center of learning, and attracted scholars to this region.

Furthermore, Tamerlane (Timur) elevated the Turkic language to the status of a high cultural language, transforming it into one of the most prestigious languages of the period. The Safavid dynasty was of Azeri Turkic origin. The Safavids spoke Turkic, and the shahs composed poetry in their native Turkic language. The Safavids ruled all of Iran and surrounding regions for nearly two centuries and upheld Twelver Shi'a Islam throughout their reign. The fact that the Safavids were the first state to adopt Twelver Shi'ism as the official religion is considered one of the most significant turning points in the history of Islam.

The Mughal Empire, which ruled India, was also one of the Turkic-ruled states. At its height, from the first half of the 16th century to the first half of the 18th century, its territories included Uzbekistan, India, Afghanistan, Pakistan, Bangladesh, and the surrounding regions.

The Mughal dynasty was founded by Babur, a leader of the Chagatai Turks. Babur was a descendant of Timur on his father's side and of Genghis Khan through his mother's lineage.

The Mughal Empire brought together Muslims and Hindus within its borders, yet it did not abandon Islamic law (sharia).

The Afsharid Empire derived its name from the Afshar tribe, one of the Oghuz Turkic tribes. In 1736, Nader Shah, a former commander of the Safavids, overthrew the last Safavid ruler, declared his sovereignty, and founded his own empire. Nader Shah belonged to the Qirklu sub-branch of the Afshar tribe.

Philosophy of the Turkic Peoples of Central Asia

Uzbeks

The Uzbek Turks are one of the ancient Turkic tribes of the Turkestan region. For many years, they built great states in this geography and, after accepting Islam, became a center of science. The adoption of Islam played a leading role in the formation of the Turkic-Islamic civilization. Therefore, even today, daily life includes its own culture, religion, customs, traditions, rituals, holidays, and practices rooted in millennia.

One of the most important elements that forms a nation is its language. Along with dialect, language, cultural structure, and traditions, it is passed down from generation to generation like genetic inheritance, strengthening the national identity. Thus, language constitutes the spiritual side of a nation and is an essential part of the inherited tradition. As the saying goes, “A leaf draws strength from its veins”, the youth, as the future of a nation, must respect the traditions inherited from their ancestors and pass them on to the next generations. This is a necessary transmission process to preserve the children’s sense of identity.

What distinguishes Uzbek customs from those of other nations is that they are based on hospitality, honesty, modesty, friendship, respect, and generosity. One of the most beautiful characteristics of the Uzbek Turks is their greeting custom—knocking on someone’s door and placing a hand on the chest. It is traditional to greet a guest in this way. This beautiful practice is a spiritual heritage passed down from their ancestors. In the culture of this nation, located in the Uzbekistani geography, the saying “A guest is a great ancestor” clearly demonstrates the value given to guests. Placing one’s hand on the chest and head while greeting each person is one of the most precious traditions unique to the Uzbek Turks.

Uzbek traditions have been passed down from generation to generation through legends, fairy tales, stories, epics, poems, names, songs, and even

elegies transmitted orally. In Uzbekistan, traditions and practices considered within the family generally offer opportunities to the youth; this is seen as an indicator of how much they have grown within the family. Although tradition is not a formal school, nearly all community institutions formed in public life act as voluntary schools that teach these traditions. The steps to learn traditions begin in the family and expand within the cultural circle in one's social environment.

Alongside social development, cultural development is also inevitable. This development varies from region to region, from city to village. For instance, some customs and traditions we heard from our ancestors and grandmothers still live on in coastal villages. The main customs, traditions, and ceremonies continue to be practiced as they were.

Another important point that must not be forgotten is the cultural tension and assimilation that the Uzbek Turks were subjected to due to long-term domination by Russia and the Soviet Union. Despite all the pressure and obstacles during this period, the Uzbek Turks were able to preserve their essence and maintain a significant part of their traditions.

In this study, the customs and traditions of the Uzbek Turks that have survived to the present day will be grouped. Four main categories are briefly explained. The explanations related to these customs and traditions are mainly based on observations as well as literature research.

Culture is a characteristic unique to humans that distinguishes them from animals. It is a multidimensional and comprehensive concept that distinguishes one society from others, carries specific elements unique to that society, and plays a leading role in shaping the identity of that society.

In other words, since it clearly reflects the typical features of the society to which it is connected, it becomes easily recognizable by others and serves as a pattern of that society's historical process and socio-economic structure. Culture manifests itself directly or indirectly. This is because culture is a collection of perceptions, beliefs, and values that determine the behavior patterns of individuals/groups who are members of a given society. For this reason, culture is a manifestation of the lifestyle of society and, consequently, of the individuals living within it.

Tradition is a vast cultural and broad concept. Therefore, determining its scope is quite challenging. Everything from the lullabies sung by our mothers to lull us to sleep, to the folk songs sung when sending someone to military service or during marriage, all fall within this concept.

Culture expresses the artistic side of society on one hand, and on the other, it describes the shared behavior patterns and social relationships in daily life, as well as in beliefs, customs, and ways of life. According to Anthony Giddens, culture includes how people dress, marriage customs, family life, work relations, religious rituals, and leisure activities.

According to Ziya Gokalp, “Culture (hars) is the sum of a nation’s religion, morality, law, intellectual life, aesthetics, and language”.

In a nation, what is called culture refers to the mood passed from society to individuals through broad education. For example, every nation has a sincere language spoken by its people. Likewise, every nation has a sincere rhythm used in its folk poetry and songs, which, like spoken language, is transmitted through widespread education.

The great Uzbek poet, thinker, and statesman Nizamaddin Mir Alisher Navoi (1441–1501) played a significant role in the development of Turkic-language literature.

The unparalleled historical significance of Alisher Navoi’s work lies in the fact that this great poet laid the foundation of the Uzbek literary language. Gaining fame as a poet at the age of 15, Navoi received his education in the cities of Mashhad, Samarkand, Navai, and Herat. He served as the chief vizier to the Timurid ruler and poet Husayn Bayqara.

Navoi’s persistent and intense struggle for the language must be regarded as one of the brightest manifestations of his patriotism. In 1499, he wrote his scholarly work “Muhakamat al-Lughatayn” (The Comparison of Two Languages), dealing a heavy blow to those who belittled the Turkic language and viewed only Persian as a superior language.

The pinnacle of Navoi’s creativity is represented in his *Khamsa*, written in the Uzbek language. This “*Khamsa*”, comprising 50,000 lines, includes the following poems: *Hayrat al-abrar* (“Wonder of the Righteous”), *Farhad va Shirin* (“Farhad and Shirin”), *Layli va Majnun* (“Layla and Majnun”), *Sab‘a-yi sayyara* (“Seven Planets”), *Saddi Iskandari* (“The Wall of Alexander”).

In terms of the historical and artistic reflection of the wars between the Timurids and the Shaybanids, the literary heritage of two poets is of particular importance. These are: Zahiriddin Muhammad Babur, and Muhammad Salih. Babur, while fighting against the Shaybanids, migrated to foreign lands and wrote the “*Baburnama*”, a memoir describing the events he witnessed and poems full of longing for his homeland.

Muhammad Salih, having suffered oppression from the Timurids, joined the court of Shaybani Khan, witnessed his victorious campaigns, and composed the “Shaybaninama”, a masnavi (rhymed narrative poem).

The prominent Uzbek poet of the 16th century, Zaynaddin Vasifi, in his book “Ajayib al-safar” (Astonishing Journey), described the general scenery of Bukhara, Herat, and Balkh, and depicted the lives of the nobility.

Among the significant cultural legacies of the 17th century are the works of Abulghazi Bahadur Khan (1603–1664), ruler of Khiva: *Shajara-yi Tarākima* (“Genealogy of the Turkmens”), *Shajara-yi Turk* (“Genealogy of the Turks”).

These works were written at the request and suggestion of Turkmen mullahs, sheikhs, and beys. These literary works still retain their significance today.

Turkmens

From the perspective of researching the ethnic history of the Turkmen people, these works are of great scholarly importance. It is known that Turdy Feraqi lived during the reign of the Astrakhanid dynasty, in the second half of the 17th century. A manuscript containing only 17 poems by the poet has survived to the present day. Turdy’s satires were written against feudal despotism and were primarily directed at Subhanquli Khan, who ruled from 1680 to 1702.

At the beginning of the 19th century, during the reign of Kokand Khan Ömer (1811–1821), a literary movement revived, and the Kokand court became a literary center. The “*Majmuat ash-Shu’ara*” (1821), compiled by Fazli of Namangan, a court poet, collected the works of more than a hundred poets. Although many court poets wrote eulogies praising the khans, these poems also reflected the social-political events of the time. Poets such as Makhmur and Gulkhani, being from among the people, vividly portrayed feudal lawlessness and the harsh condition of the people in their works.

Among the prominent representatives of Uzbek literature was Muhammad Amin Muqimi (1851–1903), who stood out for his original critical style in the satires he wrote on new themes. In the satire “*Tanabchilar*” (The Land Surveyors), he discussed how officials frightened the people to extort bribes. In his other satirical works such as “*The Moscow Merchant*”, “*Satire about Viktor*”, “*Wedding*”, and “*Promissory Note*”, Muqimi directed his critical humor at factory owners and the local bourgeoisie.

He also depicted the life of ordinary people in a series of poems titled “Travelogue” (Sayahnama). Among the works from the 18th century that stood out in content and form is “Ubaydullanamé” by Mir Muhammad Amir Bukhari. Toward the end of the 18th century, Muhammad Sharif authored the “Taj at-Tavarikh”.

Historical works written in Bukhara during the second half of the 18th century include: “History of Abulfaz Khan” by Abdurrahman, and “Tukhtai Khani” by Muhammad Karminagi.

From the 19th century, “Fathnama-i Sultani” by Muhammad Mir Alim Bukhari reflects the events of that period. The famous Bukhara poet Mirza Sadiq Munshi wrote the “History of the Mangit State”, which rose to the level of a high literary monument.

At the end of the 19th and beginning of the 20th century, one of the prominent figures of Uzbek literature was Zokirjon Holmuhammad Firqati (1858–1909). He was familiar with Russian and European classical works. Firqati criticized the ruthless treatment of workers by major factory owners like Zakharov and Morozov, and because of his defense of justice and truth, he was persecuted and driven from his homeland. He traveled to Baku, Istanbul, Cairo, Alexandria, Bulgaria, India, and finally to Yarkand, China. He described his life in detail in his mukhammās (five-line stanza poem) titled “No One Knows My State” (Inson Hālimi Bilmas).

Ubaydulla Salik’s son Zawqi (1853–1921) was another representative of Uzbek literature who came from among the people. His poems conveyed the deep suffering of the people in all its shades and forms.

Avaz Otar oghlu (1884–1919) was one of the poets of Uzbek literature who stood out with his distinct literary style. Like Zawqi, Avaz Otar directed his criticism at greedy beys, khans, officials, and clergy who turned religion into a weapon of plunder.

Architecture

Although the Mongol invasions severely impacted the advanced architectural art of Central Asia, there was a resurgence during the era of Amir Timur (Tamerlane). At Timur’s command, the city of Samarkand was rebuilt. Among the outstanding examples of architecture in Samarkand are the Bibi-Khanym Mosque, Shah-i-Zinda architectural complex, and the Gur-e-Amir Mausoleum. Timur also had a large palace called Aq Saray constructed in Shahrisabz. His grandson, Ulugh Beg, established the world’s largest madrasa (Islamic school) and an observatory in Samarkand.

In the mid-17th century, a prominent example of monumental architecture in Bukhara was the Abdulaziz Khan Madrasa. At the end of the 18th century, the “Tomb of Khojamni” was constructed in Namangan.

Art

Professional folk theaters have existed in Central Asia since ancient times. In the 1880s, a Khiva-based musician named P.N. Mirzaboshi Kamil invented a system of musical notation. Among the notable professional singers were Ata Salaliddin Nasirov from Bukhara and Khoji Abdulaziz Abdurasulov from Samarkand, both known for their exceptional musical performance.

Art in Central Asia and Kazakhstan was marked by its distinct national color and style. In 1915, H. Hakimzade established an amateur theater troupe in Kokand. In Uzbek folk comedy theater, Yusipean Shakercanov was especially distinguished. Rafiq Galibov, Irka Kari Karimov, and others were notable actors of their time.

Until 1917, the absence of a formal music education institution in Turkestan created significant difficulties in this field. Mulla-Tyuchu Tashmukhamedov, a singer from Tashkent with a powerful voice, skillfully performed Uzbek folk songs and adapted ancient melodies to new styles. During this period, operatic performances in Uzbekistan directed by Uzeyir Hajibeyov played a major role in the development of Uzbek music.

In Central Asian architecture, folk craftsmen from Khwarezm held a leading place. Among the most remarkable preserved monuments are the palaces built by Iltozar Khan and Allakuli Khan. In the Bukhara and Khiva Khanates, wood and copper carving, clay and ceramic products, weapons, embroidery on various textiles, and handicrafts were widespread.

Embroidery on fabric, textile art, carpet weaving, jewelry making, and other decorative crafts were considered valuable and cherished examples of folk creativity. Works of art, particularly Central Asian carpets, earned great fame in foreign markets. The field of architecture continued to develop.

In 1910, the Islam Khodja Madrasa was constructed in Khiva. In 1917, the Sitorai Mokhi-Khosa Palace, built near Bukhara, is notable for combining traditional architectural styles with new elements.

In the first half of the 18th century, Turkmen tribes settled in the regions that now constitute Turkmenistan, Ustyurt, and Mangyshlak. Around the middle course of the Amu Darya River, above Chorchau, lived the Ersari Turkmen, along with smaller Turkmen clans such as the Bayat, Sakar, Slam, and others. A significant sedentary Uzbek population also inhabited these

regions, particularly in the cities of Chorchau, Kerki, and Narazim, where they were concentrated in large numbers. This entire region was part of the Bukhara Khanate.

As Turkmen communities fell under the authority of the khans of Bukhara and Khiva, they were required to pay taxes and obligations both to these rulers and to local feudal lords such as beys, bakhshis, batyrs, and onbais.

One of the most severe obligations was their participation in military campaigns as part of the khan's army.

Among the Turkmen, several patriarchal customs remained in place, including the ancient steppe law principle: "The entire kin is responsible for one person, and one person is responsible for the entire kin".

Such patriarchal codes of the steppe were also a distinctive feature of 18th-century Azerbaijani life.

A portion of the Turkmen population settled in the south, particularly in Balkhan. The main tribes in this area were the Ersari and Alili (Ali-eli) Turkmen. In the Murghab Valley and the city of Merv, Yomut Turkmen resided. From northern Iran, Qajar Turkic tribes were relocated to this region by the Shah.

In the Kopetdag region (including the Atrek and Akhal areas), the Emreli, Alili, Qaradashli, and other Turkmen tribes settled, alongside Kurd and Afshar populations. In the western part of the Kopetdag, particularly in the Atrek and Gargen valleys, lived the Goklen, Nohurlu, and Eymur Turkmen tribes. All these regions were under the Safavid state.

In these territories, there were also Tajik populations who had been assimilated by the Turkmen.

The first volume of the history of Turkmen literature is titled "The Literary Heritage of the Medieval Period". The materials presented therein are not only related to the Turkmen people but also to the literary heritage of Turkic and Persian peoples who lived in Central and Minor Asia, Azerbaijan, Iran, and India.

This volume also discusses the dictionary of Mahmud al-Kashgari and Yusuf Balasagunlu's work "Qutadghu Bilig".

The influence of Omar Khayyam, Saadi, Hafez, and Abdurrahman Jami, as well as Turkic poets such as Imadaddin Nasimi, Ali-Shir Nava'i, and Muhammad Fuzuli, on Turkmen literature, and the mutual literary connections among them are often discussed. However, it would not be

correct to claim a complete similarity in language, literary techniques, traditions, or artistic characteristics among the literary developments in these regions. Each region's literature possesses its own distinct features, traditions, and position.

Babur, who was defeated in battle by the Shaybanids, was forced to emigrate to different lands and eventually founded the Mughal dynasty in Afghanistan and India. One of the individuals in his court who was closest to Babur and his successor Humayun was the Turkmen poet Bayram Khan. It is estimated that Bayram Khan was born between 1500–1505 and died in 1561. During Humayun's reign, Bayram Khan, being of the Baharly Turkmen from Badakhshan, led the Baharly people and became one of the ruler's most trusted confidants.

Later, the education of the heir apparent Akbar was entrusted to Bayram Khan, and he was given the honorary title of Atalik (guardian or mentor). However, palace nobles slandered Bayram Khan and pushed him away from power. Bayram Khan was a talented poet of his time. It is said that he had divans (collections of poetry) in both Persian and Turkic languages.

Azerbaijani scholar Gazanfar Aliyev published the first monograph on him in Russian titled "The Turkmen Poet Bayram Khan", in 1969 through the Turkmenistan publishing house. In it, he demonstrates that the poet was influenced by both Persian-Tajik and Turkic classical traditions, with the influence of Nasimi and Nava'i evident in his work.

The flourishing period of classical Turkmen literature corresponds to the 18th century. One of the first prominent poets of this century was Dovletmammed Azadi (1700–1760). Two of his known poems are "Behishtnameh" and "Vezir Azadi". "Behishtnameh" carries a religious theme. He emphasized the importance of writing in the Turkic language rather than in Arabic or Persian. The poem "Vezir Azadi" was written in the style of the didactic work "Qutadghu Bilig".

Azadi's contemporary, Nurmammed-Gharib Andalib (1711–1770), whose works had simpler language and a more accessible style than Azadi's, became more widespread among the people. All his major poems such as "Leyli and Majnun" and "Yusuf and Zuleikha" were written in the masnavi form (a poetic form of rhymed couplets).

Unlike his predecessors, Andalib, who also addressed this theme, created an epic (dastan). His works are characterized by an alternating pattern of prose and poetic content.

Magtymguly Pyragy (1730–1780) received his early education from his father and later studied at madrasahs. He propagated certain Sufi ideas. Due to the innovative character of his poetry, written in the style of folk verse, Magtymguly is often compared to the Azerbaijani poet Molla Panah Vagif. Referring to his birthplace and tribal affiliation, Magtymguly wrote:

“Let it be clear to those who ask without knowing our name —
We are strangers; of the Gerkez origin, from the land of Etrek;
And the name is Magtymguly”.

The Magtymylus were a branch of the Gerkez-rooted tribe. A number of arguments put forth by B. Garriyev support the view that Magtymguly, with the aim of uniting the Turkmen tribes, traveled extensively and met with various clans. Citing a poetic dialogue between Azadi and an Afghan Shah who requested permission from his father to travel to India, as well as poems dedicated to Ahmad Shah of Afghanistan and prominent Turkmen figure Chovdur Khan, Garriyev demonstrates that Magtymguly’s political ideas are reflected in his patriotic poems and folk couplets. These works portray his efforts to rescue the Turkmen tribes from foreign invasions and internal fragmentation.

Garriyev recalls two historical events: 1. The 1746 uprising of the Turkmen near Etrek and Gorgan against Nadir Shah, in which more than 30,000 Turkmen participated, led by Fatali Khan’s son, Muhammad Hasan. At the time, Magtymguly was only 12 or 13 years old, making his direct political engagement — as implied in the poem “Sizindir” — unlikely. It appears that the poem was written somewhat later, reflecting on that event. 2. The 1767 revolt in Khwarezm (Khiva), in which Magtymguly participated directly, opposing Nurali Khan. Inspired by this revolt, Magtymguly advocated for negotiations with Afghanistan, which had seceded from Iran and existed as an independent state, and encouraged seeking aid from them.

In one of his poems, he writes:

“Strengthen the union of the Yomut and Goklen;
Let Kamal Khan of Afghanistan be our leader”.

He dedicated a panegyric to Ahmad Shah of Afghanistan, believed to have been written around 1753–1754, when Ahmad Shah conquered Khorasan.

From the beginning of the 19th century, Turkmen poetry entered a new stage of development.

This stage in Turkmen literature was laid by the literary heritage of Mähämmädweli Keminä, Khoja Seydi, Sayatnazar Seydi, Gurbandurdy Zelili, and Molla Näpes, upon which three seals had been imprinted: the seal of Eastern classical poets, the seal of bakhshis or epic poets, and the seal of the social environment.

Among the classical Turkmen poets, Gurbandurdy Zelili (1794–1852), a patriotic son of the Gökleň tribe, rose to the battlefield against military incursions. In 1816–1817, he fought against the Khivan Khan's troops, was captured, and became a prisoner of war in Urgench and Khwarezm.

Sayatnazar Seydi, a brave commander from the Ärsary tribe, composed famous poems reflecting the people's forced migration from the Lebap region due to the oppression of the Emir of Bukhara and their subsequent resettlement elsewhere. Seydi was born in 1775 in the Garabäkaul district of the Charjou region and died in 1836. He criticized the Emir of Bukhara and advocated unification under Sultan Niyaz, urging migration from the Lebap area (1823–1824). Seydi's lyrical poetry resembles that of Shah Ismail Khatai.

In 19th-century Turkmen literature, Khoja Seydi held a revered place. According to some Turkmen literary scholars, Seydi had four sons, and Asrari Seydi commemorated each with a single elegy. Two of his sons were reportedly named Baynazar and Pahlavan.

A major figure who laid the foundation for satire in 19th-century Turkmen poetry was Mähämmädweli Keminä (1770–1840). His satirical works resemble Qasym bey Zakir's satire and evoke the spirit of Molla Panah Vagif's poetry. Some scholars equate Keminä with Molla Nasreddin.

The 18th-century classical Turkmen literature serves as an invaluable source for studying the socio-political history of the Turkmen people. These classical works, to varying extents, bear socio-political content, with the theme of freedom openly expressed throughout their creations.

Magtymguly Pyragy, the founder of classical Turkmen literature, had his literary tradition continued into the 20th century by poets such as Kormolla, Durdy Klych, and others. In poems like "Chygyr" (The Path), "Chatma" (Do Not Strike), "Sataş" (Interfere), "Varlylar" (The Rich), and "Kasyplar" (The Poor), Durdy Klych wrote about the hardships of peasants and the lack of women's rights.

Among the respected folk singers and musicians of the Turkmen people were Sary Bakhshi, Durdy Bakhshi, Agajan Bakhshi, Tachmammet Bakhshi, and others, all of whom enjoyed wide popularity among the people.

In the 16th–17th centuries, the epic of “Koroghlu” (also known as Guroghlu) was a widespread dastan (epic genre) that took shape in various versions among Azerbaijanis, Turkmens, Uzbeks, Karakalpaks, Kazakhs, as well as non-Turkic peoples like the Tajiks and others. Among the Turkmens, up to 40 different chapters (boy) of this epic are known. The Turkmens even claim that Guroghlu originated from the Yomud tribe. Furthermore, the “Shahsenem and Garib” epic among the Turkmens and the “Ashiq Garib” epic among Azerbaijanis are shared oral traditions.

Kyrgyz

In 1522, Muhammad Kyrgyz gathered all the Kyrgyz tribes around him and declared himself the khan of the Kyrgyz state. However, the Kyrgyz state was constantly attacked by the Sheybanis. Until the middle of the 17th century, the Kyrgyz rulers relied on the Kazakh khans in the fight against the Sheybanis.

During the time of Muhammad Kyrgyz Khan and his successors, the interaction between the Kazakh and Kyrgyz tribes had greatly strengthened. However, the struggle between the feudal lords at the head of the Kyrgyz tribal associations did not allow the formation of a state.

22 The majority of the Kyrgyz tribes were engaged in nomadic cattle breeding. There were no trade and craft centers or cities on the territory of Kyrgyzstan. This situation continued until the occupation of Kyrgyzstan by Russia. The ethnic center of the Kyrgyz was the Tien Shan mountains. formed the basis of the Kyrgyz people (which also included local Turkic-speaking tribes, including Karluks, Uyghurs, Mongol tribes, and in the 16th-17th centuries, part of the tribes of Kazakh-Nogai origin). At the beginning of the 16th century, the Kyrgyz were known in the Tien Shan as a separate people with a complex ethnic composition.

The formation of the Kyrgyz as a people and their spread over the modern territory were largely completed in the second half of the 18th century. In the 60s-70s of the 19th century, the territory inhabited by the Kyrgyz was incorporated into Russia. In the 17th century and the first half of the 18th century, the Kyrgyz fought for independence against the Oirats. Before the Revolution, they were mistakenly known as the Karakyrghyz and Buruts.

The early ethnic history of the Kyrgyz is associated with ancient tribal alliances (Huns, Saks, etc.). The tribes that later became part of the Kyrgyz were formed during the period of the Turkic Khaganate and the tribal unification of nomads (VI-X centuries) among the Turkic-speaking population of the Sayan Altai, the Irtysh region and the Eastern Tien Shan.

After the Mongol invasion of Kazakhstan and Central Asia, some of these Turkic-speaking tribes moved to the Central and Western Tien Shan, and later to the south - to the Pamirs. Having established themselves around the Tien Shan, they fought against the (Kalmyks) khans of Kokand in the 18th century and the first half of the 19th century. During the reign of the Kokand khans, uprisings broke out repeatedly. The most powerful of them was the uprising of 1873-1876.

The main occupation of the Kyrgyz was cattle breeding and horse breeding.

The epic "Manas" was studied and collected in the 19th century. The epic of Manas was written in verse and consists of 500 thousand verses. The epic was created in the 7th-9th centuries and has been passed down orally from generation to generation to this day. The epic describes the struggle of the Kyrgyz to reclaim the lands of the Tien Shan from their enemies. The main hero of the epic is Manas. His mother Chiyirdi and his wife Kenikei also fought with him in the battles. Bakay, Saytek, Aychurek and other heroes who emerged from the People's Inner Circle fought with Manas to protect their lands from enemies.

The Kyrgyz epic "Ar-Tashtuk" is also one of the epics widely spread among the people. Tashtuk, described in the epic, is a folk hero, and the events that happened to him in the underworld after his death are mainly described. The heroes described in the epic fight only for their homeland and land and sacrifice their lives for this cause.

Kyrgyz oral folk literature is diverse in form and genre (myths and legends, shepherd songs, proverbs and parables, anecdotes, fairy tales, epics, etc.). The monumental heroic epic "Manas" reflects the national history of the Kyrgyz people. In the poems of Toktogul Satylganov, Togolog Moldo, B. Alikulov and other akin, social oppression and inequality are exposed.

The oldest art monuments found on the territory of Kyrgyzstan date back to the Neolithic period. In the 5th-10th centuries, feudal castles and castles were built, and cities consisting of "shahristan" and inner fortresses were built (Uzgen, Osh, etc.). Metal buckles belonging to nomadic Turkic tribes, hanging medallions with geometric or administrative ornaments have been preserved to our time. During the reign of the Karakhanids, mosques, minarets, mausoleums, etc. religious structures were built in the Kyrgyz. During the Mongol-Tatar invasion (first quarter of the 13th century), the cities of the Kyrgyz fell into decline. In the 13th-15th centuries, mainly

mausoleums (Manas Mausoleum - 14th century) and caravanserais (Tash-Rabat - 15th century) were built.

After the occupation of the Kyrgyz by Russia, other foreign attacks were stopped. At the turn of the 18th-19th centuries, Kyrgyz music was represented only in oral folk art. Folk songs are monophonic, and instrumental melodies are two-part and three-part, among the instrumental music genres, *küy* (a play with a large program), musical instruments - *gomuz*, *kiyak*, *temir*, *choor*, *urnay*, *karnay*, *dool*, etc. are widespread. T.Satylganov, K.Orozov, M.Kurenkeyev, A.Oganbayev are prominent representatives of folk musical culture. There were elements of theatrical art in folk games, ceremonies, the competition of *akin*, and the performances of *manaschi* (storytellers), *gomuzchi* (musicians), and *gudul* (folk comedians).

Kazakhs

In the Middle and last centuries, education and schools were poorly developed in Central Asia and Kazakhstan, where feudal-patriarchal traditions of social development were deeply rooted. There were mainly religious schools, *mullahkhanas*. The majority of the population was illiterate. They traveled 10 kilometers to the *mullahs-talmachas* living in neighboring villages to read any letter or “valuable paper”. Muslim clergy taught the “Quran” in schools. Among the Kazakhs, Kyrgyz, Turkmen and Uzbeks, literary literature was mainly reflected in oral folk art.

The *akyns*, who were folk singers, were engaged not only in composing songs and making up tales, but also in performing them. These songs and tales reflected the life, lifestyle, customs and traditions of the people. The brave men who defeated the dragon, the cheerful and witty people who mocked and deceived the stingy and cowardly lords were glorified with great love. Ancient Kazakh songs glorify the labor creativity and family life of nomadic Kazakhs. Shepherds sang songs with the aim of making their work easier (while digging water wells, etc.).

Women sang while weaving rugs, carpets, or embroidering patterns, or a Kazakh on horseback approached the *aul*, sang loudly, and departed under the hospitable gaze of the *aul* community. Before the wedding, the bride was accompanied by the men of the groom’s house from her native family, the *aul*, accompanied by collective songs. Mourning songs (*joktau*, *daus*) were performed for a year by the wife, mother, eldest daughter, and close relatives of the deceased. Of course, such songs were very sad.

Solemn songs-*maktauls* sung about heroic *batyrs* and wise *bijs* were widespread. The most important events were accompanied by songs. For

example; when a meeting of the council of elders or sending off young people on a military campaign, when a Kazakh horseman delivered good news to the auls with songs (Estiptu), tragic news (jibatu) was also delivered in this way and was in a comforting form. Musicians came to fairs to show their talents and abilities, played and sang. What the Kazakhs were most interested in was a poetry and music performance competition held with a folk musical instrument called kuy (pyes). Kazakhs call a song jir, and professionals who sing a song jirau. In Kazakh, a song is also called olén. Those who sing jir and olén are called both jirau and olénchi. Along with these, there is also the word akin in the Kazakh language. Like singers, akin perform jir and olén, and tell epics. Some talented zhirau and akyns also have creative abilities.

The first representative of such creative akyns and singers is Bukar zhirau Kalmakan oglu (1693-1787). In general, Kazakh melodies are performed alone and there is no choir singing. Vocal music is accompanied by words and songs in 2 forms. The songs were sung and performed by akyns, and the words were sung and performed by zhirshas. The words mainly consisted of 7-8 lines, and these words were repeated very often. Kazakhs played the zhombir or kobyz (two-stringed) and each person performed the songs on his own. Choral songs are not performed collectively with the accompaniment of a folk musical ensemble (for example) among Kazakhs. However, young boys and girls perform ceremonial songs at wedding ceremonies.

A relatively widespread folk musical instrument among Kazakhs is the dombir. The dombir, which has a three-day body, has two strings. The strings are mainly made and made of sheep intestines.

One of the most widespread musical instruments is the kobyz. It is similar to the kamancha, a kind of musical instrument of Azerbaijanis. Its body is made of camel skin and the oval-shaped body is open at the top. The strings were mainly made of horsehair. In the past, shamans would play sad and mournful sounds with the kobyz during certain ceremonies. The religious musical instrument is considered to be the sibzyq. It was made by carving out the middle of any soft tree. The percussion instrument is called the dayılpaz and resembles a kind of drum. Leather was applied to the upper part that was struck. Among Azerbaijanis, this type of instrument is similar to the tambourine or drum. This instrument (music) is mainly used in military campaigns and during hunting. In the second half of the 19th century, new musical instruments, such as the accordion (Kazakh: sirnay) and the violin, were added to the list of musical instruments we mentioned. The development of musical art led to the increase in singers (ölenshi and ensshi) and musicians (kuyshi) who traveled from aul to sing.

Storytellers and poets performed the verses of large-scale historical tales with songs, and told their content. The storyteller made it even more interesting with his facial expressions. The songs glorified the (hard) life of shepherds and the hard life of poor farmers and livestock breeders. The songs also glorified the rightslessness of Kazakh women and their desire for personal freedom. The nobles were criticized in the songs as an oppressive class. However, the singers, who expressed the will of the nobles, cited examples from the Quran in their songs, spoke about the laws of Sharia, idealized and praised the feudal-noble society and their family life.

In the 19th century, prominent representatives of Kazakh musical culture emerged. Among them, one can mention the names of dombra master Kurmangazy Sakyrbayev (1806-1879), Dauletkerey Shigayev (1820-1880), singer Birzhan Koyagulov (1825-1877), Muhit Meraliyev (1841-1918), Abay Kunanbayev (1845-1904), Yajau Musa Bayzhanov (1835-1929), Akhansera Koramsin (1843-1916), Estay Berkimbayev (1868-1946), kobyz player Ikhlal Dukenov (1843-1916) and others. The Kazakh songs “Yelimay” (“My homeland”), “Zhayırmabes” (“Twenty-five”), “Kyzıl biday” (“Red wheat”), “Ademi kız” (“Beautiful girl”) were the decoration of holiday pages and shepherd’s huts. The Kazakhs of Kazakhstan and Central Asia The peoples of Asia had a sharp, meaningful and honest voice. They widely used aphorisms during conversations. For example, “Dzhigit is the brother of a dzhigit”, “The end of theft is poverty, the end of labor is joy”, Kazakh dances such as “Ayjan kızı” (“Ayjan girl”), “Tatpimbet” (“Male name”), “Balborun” (“Elegance”) were performed by skilled dancers. Various comedies and performances were shown and dances were performed at weddings and ceremonies, at folk festivals. The peoples of Kazakhstan and Central Asia, like the Azerbaijani people, solemnly celebrated the arrival of spring and called it the Novruz holiday. The songs sung in connection with the holidays are divided into three parts: toy bastar, jar-jar, bet ashar.

The guests gathered at the wedding feast begin the feast with the songs Jar-jartoy. These songs are performed by male and female groups. Here the bride sings a sad song about leaving her native village and parents. In their response songs, the male group advises the bride not to worry, saying that the new husband’s parents will also be parents for her. Bet asar - the young relatives and close friends of the man - sing this song. The songs preached the bride’s unquestioning obedience to the man, his relatives and elders. In the Kazakh districts, such legendary images as a one-eyed giant, a seven-headed dragon, an old woman who eats people, a hundred-hoofed woman who kills people with her metal claws are often found. They represent evil, prevent people from achieving their goals, and create obstacles for each

other. However, in the end, man wins, because he stands up for justice and truth. Legendary heroes help man in the fight against evil forces; Tausogar-mountains, moving, Koljutar- capable of swallowing the sea, Sakkulak-hearing from 3 layers of the earth, Jelayak- distant, covering vast areas with its wings. Domestic animals also act as friends and helpers of people. The legendary horse Kerkula covers long distances in a short time. At the same time, this animal also has the ability to talk. The role of positive images is also played by sheep, goats, camels, cows. Among legendary tales and tales about animals, heroic tales are of particular importance, which are not about magical creatures, but about images taken from real life. For example, the hero of the tale "Äyaz-bij", which has gained great popularity among the people, although he is poor, charms the khan and his ministers with his mind and ability to find a way into their hearts and becomes a ruler as a result of his positive qualities. Legends widely spread among the people occupy a special place. The legend of Kirenschi and his wise wife Karligash, who are famous for their names and who defeated the khan with their correct judgments, as well as the legend of "Älder-Kosa", who, with his rich imagination, agility, and cunning, played even great state owners and landowners into his hands, are artistic examples that have passed the creative filter of oral folk literature. "Kambar-batyr", "Koblandy", "Äer-Targyn", "Äer-sain", "Älpamysh" are heroic epics of famous Kazakh literature. These epics tell about the heroism of the rich, unusual battle scenes and how to protect their native land from foreign invaders. "Äozy Korpesh" and "Äayan Ilu", "Äyz-Zhibek" are the most important socio-domestic epics. "Äozy Korpesh and Äayan Ilu" is a tragic love poem about two young people who forever bind their hearts together. These creative examples reflect the good human feelings and love. The tragedy of young people who love each other arises from the ugliness of the feudal-patriarchal society and ancient customs and traditions, which in the epic we mentioned, Äaya's fate is decided not by her, but by her father. He gives his daughter to Kodar for his own interest. However, the poem justifies the ancient customs and traditions associated with the wedding. In the poem "Äyz-Zhibek", the woman's selfhood and the right to love are highly valued. At the same time, in this creative example, ancient customs and rules such as the wife's consent to marry the younger brother after the death of the elder brother are ideally shown.

One of the most widespread types of Kazakh oral folk literature is considered to be poetry competitions. Poetry competitions are held in the form of dialogue. In these competitions, along with akyns, song lovers participate in this competition, making folk holidays even more cheerful with the power of their word culture. These poetry competitions are distinguished by the

speeches of famous word masters and well-known poets. The competitions related to Jambul are even more striking. Ordinary akyns speak on behalf of their generation in competitions, trying to show all its subtleties. In these very rare cases, poets glorified specific feudal lords and feudal-patriarchal society in general in their works. Simple akyns spoke on behalf of their generation in poetry competitions, and the entire generation, as well as its prominent representatives, participated in the assembly. Poets idealized and praised individual feudal lords and the backward feudal-patriarchal society. The best advanced poets propagated their democratic ideas in their speeches, raised their voices in defense of the poor, simple people. One of the best poetic competitions is the “Birjana and Sary” poetry and song competition, which the people have preserved in their memory and passed down from mouth to mouth. Kazakh oral folk art is rich in riddles, proverbs and parables. Proverbs describe the ruthlessness of feudal lords, contradictions between generations, and the actions of simple hardworking people against oppression, cruelty, and women’s rights. Many proverbs openly expose the cruelties committed by the khan and his close associates, the despotism and brutality of feudal lords, and the lying and plundering religious figures of the people. Proverbs highly value honesty, hard work, and patriotism. Many proverbs, sayings, and riddles were closely related to the Kazakh cattle breeding industry, which played a major role in the life of the people. The reason for such widespread distribution of riddles and proverbs among the people is their high imagery, artistic rhythm, information, and poetic basis. In the widely diversified folk poetry, folk songs of the Akyn creative movement are widely distributed in syllabic order, 7-8 syllables (jyrlar), 4-line 11-syllable (ölen) poetic forms. In addition, more ancient forms of poetry also prevail in Kazakh poetry. Examples of such poetic forms are 4-syllable, 6-syllable, 7-syllable, etc. The folk creativity of the Kazakhs developed in connection with the folklore of Central Asia and other neighboring peoples. The artistic creativity of Kazakh folk poetry is clearly visible in their epics. Despite the fact that the independent version of the epic “Alpamish” is widely distributed in the artistic creativity of the Kazakh people, it is also shown with its own peculiarity in the literature of the Uzbeks, Karakalpaks, as well as Bashkirs and Altaians. The Kazakh epics “Kozi-Korpesh” and “Bayan-Ilu” are parallel to the Altai epic “Kozin-Erkesh” and the Uyghur tale “Kozi-Korpesh” and its independent version, the “Kozi-Korpek” variant of the Baravin Tatars. The people who create and protect their own pearls of artistic creativity provide valuable talents from their ranks. The songs, composed by talented akyns who have created various artistic examples using various poetic forms for centuries, and distinguished by their own artistic style, are still considered

beautiful pearls of Kazakh literature today. When the poetic creativity used in the oral language passed into written literature, it was further improved and expanded, which was not so widespread in previous periods. Before written literature, the works created by even the most famous akyns became anonymous and deformed over time. This literature reached its highest peak among the Kazakh akyns in the 18th-19th centuries.

Among the creators of the oldest examples of written literature, Bukharjiray Kalmanov (1693-1787), who lived in Pavlodar, stands out. Bukhar was the closest advisor to the famous Kazakh khan Abay. In the examples created by Bukhar, the struggle of the Kazakh people against the Dzungarian feudal lords is shown with high artistic skill. The poet praises the heroism and courage of the Bahadurs, calls on the people to unite. Bukhar correctly noted various aspects of the way of life of the Kazakh people. He was a great feudal ideologist. Bukhar's work glorified the high feudal ideology. One of the bright personalities of the literature of the first half of the 19th century was the poet-ideologist Makhambet Utemisov (1803-1846). He lived and worked in the western part of modern Kazakhstan (1836-1837). Makhambet Utemisov and his friend Isatay Taymanov led the peasant uprisings that broke out in the Bukey Horde. The fiery poet Makhambet fought against Jahangir Khan and other rulers with his sharp and valuable words during the uprising and the post-revolt periods. In his works, Makhambet praises the heroism, honesty, and courage of the leader of the uprising Isatay Taymanov. The scholar Chokan Valikhanov, who devoted his entire life to this literature, did great work for Kazakh literature. He carefully and diligently collected and tried to study examples of Kazakh poetic literature. Chokan Valikhanov highly valued the valuable examples created by the akyns, wrote and reworked the folk poems "Kozy-Korkesh" and "Bayan Sulu", wrote a part of the Kyrgyz epic "Manas" and translated it into Russian. Kazakh written literature became even more difficult in the second half of the 19th century. The work of Ibray Altynsary is considered a great treasure of Kazakh written literature. Later, Dovlyat Babatay oglu (1802-1871) and Sortanbay Kanay oglu (1818-1881) continued the ideas of Bukhar Jiray, opposing the tendency towards Russia and introducing religious and mystical ideas into the poetry of the akyn. Along with Arabic words, their language also contains many religious and conceptual concepts. These akyn, who preached obedience, the attitude of a servant to a master, and unquestioning submission and loyalty to the lords, had a pessimistic attitude towards the development of society. They were saddened by the freedom movement against the feudal oppression of the lords and said that the "zar-zaman" - the glorious time had arrived, and idealized the past. The people's akyn, on the other hand, opposed the

feudal oppression of the lords and the exploitation that intensified after Kazakhstan's transition to Russian rule, and wrote about the people's protest and sometimes rebellion. Many social troubles of Kazakh life were reflected to some extent in the work of these akin. Prominent representatives of this trend were Sal Kulek oglu (1760-1831) and Mahambat Otemis oglu (1804-1846). Later, Suyumbay Aran oglu (1827-1896), Birjan Sal Koyagul oglu (1834-1897), Suyumbay's student Jambul Jabayev and others. In the second half of the 19th century and the beginning of the 20th century, the strong remnants of feudal-patriarchal relations in Kazakhstan, the command of the bays and religious rulers had a negative impact on the education of the people. In addition, the small number of national intellectuals also had its effect. Thus, while in Central Asia 24 out of every 100 people were considered literate, in Kazakhstan 2 out of every 100 were considered literate. While the tsarist government spent 13-36 kopecks on the education of each Kazakh child, in Russia 56 kopecks were spent. One-third of Russian children and a very small percentage of Kazakh children were enrolled in education.

Thus, 500 children out of 1 million people in the Turgay and Ural provinces were involved in education. In 1913, 7.5% of the children studying in 2011 schools operating were Kazakh children. The main schools where Kazakh children studied were aul schools. Such schools were divided into winter and summer education periods due to the Kazakh migrations. Such education continued from the winter period until the migration to the summer period began. The mullahs who taught education in aul schools taught the Arabic alphabet to children and memorized certain verses of the Quran. After the first Russian bourgeois revolution in 1905-1907, new schools began to open. However, in such schools, lessons were taught only in Russian. However, despite this, the teaching of Islam was maintained. In new-style schools, the Jadids (supporters of new-style schools) carried out special work and were active in the direction of awakening national consciousness. Russian researchers called the spread of this idea "pan-Islamism". In general, at the beginning of the 20th century, 350 Russian-Kazakh schools operated in Kazakhstan as a whole, which was significantly less than the necessary level. The leading Kazakh intellectuals of Kazakhstan worked to educate the people, promote advanced culture and oppose the policy of Russification. The most prominent representatives of Kazakh culture were Jokan Valikhanov, Ibrai Altynsarin, Abay Kunanbayev.

The first Kazakh educator and teacher, Ibrai Altynsarin, founded the first Kazakh school and was an ardent supporter of women's education. He prepared the first textbooks for students of Kazakh schools. Until the end of the 19th and beginning of the 20th centuries, there were practically

no scientific centers in Kazakhstan. Only 4 small agricultural scientific departments and the Semipalatinsk branch of the West Siberian branch of the Russian Geographical Society operated here. The Orenburg, Omsk and Tashkent scientific departments of the Russian Geographical Society were also engaged in the study of Kazakhstan. From time to time, small scientific expeditions were organized from the center of Russia to study the history of Kazakhstan. Prominent Russian scientists P.P. Semyonov-Tyan-Shansky, G.N. Potanin, V.V. Radlov, N.A. Severtsov, I.V. Mushketov studied the natural resources, geography, history and ethnography of Kazakhstan at a comprehensive level. Russian scientists were an influential tool in the transformation of the great Kazakh scientist and educator Jökan Velikhanov into an outstanding representative of science. However, since the development of local, national science did not correspond to the colonial policy of the tsarist government, its development was hindered by all means. At the same time, tsarism did not provide any funds for the establishment of cultural and educational departments. Libraries and museums were created at the expense of public societies and private funds. Libraries were located only in the cities of the Urals and Semipalatinsk. 139 thousand books were collected in 140 libraries.

At the beginning of the 20th century, only one club, two museums, and 20 cinemas were registered in the country. The press was poorly developed, and newspapers and magazines almost did not reach the auls. In 1913, books in 13 titles and a newspaper called “Qazakh” were published in the Kazakh language with a circulation of 4,000 copies. Kazakhs widely used handicrafts to decorate their homes, clothes, and various types of artistic art. This type of art is most prominent in the art of carpet weaving and felting. Kazakh women use the art of embroidery with colored threads to decorate their clothes and household items. They used silk, wool, gold, and silver threads in embroidery to create beautiful examples of art. Kazakhs also decorated household utensils, but they especially beautifully embroidered kumys drinking vessels. Special masters (in Kazakh - “zerger”) are engaged in making various decorative items from gold and silver products. Ornaments that attracted attention were also applied to “leather” products using wooden clamps. Patterned ornaments were used in various types of felt carpet weaving (“tekemet”). Various patterns were also applied to wall-hanging carpets (“tuskıyız”), chests (“sandıq kap”) and felt carpets called “sırmak”. Kazakh women would place such decorative felts on the floors of their homes (“klem”, “alasha”). Women and girls were excellent at creating images (“keste”) through embroidery. Various towels, covers, various bags, women’s headwear, wall carpets and chests were decorated with figurative

embroidery. Patterned fabrics called “shim shiy” were hung under the felt doors of the homes. Kazakh male craftsmen used carved patterns to decorate wooden chests called “kebeje” on the wooden doors of their homes, and to decorate various musical instruments and household items, creating relief scenes.

In the 1930s and 1940s, the art of stone carving was widespread in the Kazakh steppes. This type of art was especially popular in Central Kazakhstan and Mangyslak. Carvers carved various relief scenes, especially on tombstones. Tombstones (“gulpi tas” - Kazakh) were sometimes covered with relief scenes from top to bottom. Weapon masters decorated knives, swords, weapons, as well as saddles (“yer”), bridle (“yügen”), and stirrups (“yzengi”), which were considered cavalry equipment. Kazakh jewelers used “hollow” and “hot” processing methods on metal (etching, stamping, soldering). Scenes related to the past cattle breeding were more prevalent in Kazakh national ornaments. In addition, the “embroidery” also featured images of tuye taban (camel’s foot), jhilan basi (snake’s head), yaprak (leaf), karmak (hook), sinar ökşe (heel), and tumarsha (amulet). The fabrics mainly used rhombus, square, and hook images. Kazakh ornaments are also found in Uzbek, Kyrgyz, Karakalpak, Altai, and Azerbaijani images and share commonalities with the ornaments of these peoples. While previously black, white, and pink colors were the main colors in Kazakh ornaments, now they also use artificial colors - yellow, orange, red, and blue. In the late 19th and early 20th centuries, the masters of special fine arts in Kazakhstan were several Russian artists who worked in their own style in Orenburg, Semipalatinsk, and Verno. Among them, we can mention the Ukrainian poet and artist T.G. Shevchenko, who lived in Kazakhstan in 1847-1858, and the Russian artist V.V. Vereshchagin. It was under their influence that the Kazakh educator and first artist Jokan Velikhanov was formed in the 60s of the 19th century. Musical art and musical instruments were improved. Thus, in the second half of the 19th century, new musical instruments such as the accordion (syrnay) and the violin were included in the list of musical instruments.

In the second half of the 19th century and the beginning of the 20th century, a whole generation of musicians was formed. Muhit Meraliyev (1841-1918), Abay Kunanbayev (1845-1904), Jayay Musa Bayzhanov (1835-1929), Akhanser Koramsin (1843-1916), Yestay Berkimbayev (1868-1946), kobyz master Ikhlas Dukenev (1843-1916), etc. At the end of the 19th century, apart from folk dances and performances, there was no specialized theater. However, at the beginning of the 20th century, an independent theater began to emerge in Kazakhstan. For the first time, amateur students

of 107 schools performed performances based on the plots of national epics and epics in auls during vacations (kanikul). The play “Maldibay” by the first representative of national dramaturgy Imangali Mendikhanov was first staged. The play tells the story of a cruel, hard-hearted gentleman who gives his daughter to a man he does not love in exchange for a large title (“kalyam”). The gentleman even expels the poor boy who loves his daughter from his aul.

In the second half of the 19th century, Kazakh literature reached a higher point of development in the works of Ibrai Altynsar and Abay Kunanbayev. I. Altynsar’s (1841-1889) creative connections were relatively limited compared to Jökan Velikhanov. However, this enlightened person, who studied in Russian, went beyond the formal school curriculum thanks to his personal reading. He became acquainted with the works of Russian revolutionary democrats Belinsky and Dobrolyubov, Herzen and Chernyshevsky. I. Altynsar translated some works of Russian writers into Kazakh and read European literature through Russian. As a result, Altynsar’s work contains motifs from Russian and European writers. I. Altynsaryn was the first Kazakh educator and the author of the first textbook. Altynsaryn, who taught in schools opened for Kazakh children, published his work “Kyrgyz Muntakhabaty” in 1879. It contains articles, journalism, and edifying poems and stories reflecting the author’s literary and pedagogical views. The bulk of the Muntakhabaty is occupied by the author’s own works.

The “tolgau” genre, which has beautiful examples in Äkin’s poetry, developed as the most suitable genre in Altynsar’s work to express didactic views. For example; In the refrain “Come, Grandfathers, Read”, the author promotes the superiority of a knowledgeable person and the achievements achieved through knowledge with simple, understandable comparisons for Kazakh children. He says: The fame of a state-man disappears in a single swallow, The fame of a learned person increases day by day. Or: “The owner of knowledge had a palace built out of stone, learned the news of a year in a month before he opened his eyes, and drove a blind horseless cart to places a thousand versts in a day and a half”. Kazakhs who led a nomadic life built huts because they moved from place to place. They were sedentary people who did not build stone houses. When Altynsar said “The knowledgeable person built a palace out of stone”, he was talking about something that seemed like a legend to a Kazakh child. A Kazakh child had opened his eyes and seen a horse and a camel, or a horse-drawn cart. A car traveling at a speed of several kilometers per hour was a legend in his eyes. He could not even imagine the word car in a concrete way. Therefore, Altynsar’s car is likened to a “horseless carriage”. After all these examples, the author repeats the refrain: “Come, children, read!” and talks about the benefits of reading.

Altınsar criticized ignorance and ignorance, and said that it is possible to “make a lamp from a candle” thanks to education, and the importance of the light of education, and was also known as a devout man with religious views. He called on young people to benefit their tribe and their aging parents by acquiring knowledge and science, and also called on them to understand God. In his opinion, “literate people recognize the unity of the creator God, while those who do not recognize God are ignorant”.

Altınsar, who wanted his hardworking children, not only boys but also girls, to be educated and to learn art along with knowledge, highly valued labor and created an exemplary image of noble people who loved hard work and lived off the fruits of their labor. In his short story “Kipchag Seytgul”, the writer praised the skill of a poor man who traveled to different countries and learned agriculture and, upon returning to his homeland, was engaged in agriculture. This is not a product of the author’s imagination. The writer created the image of Seytgul, who went from nomadism to agriculture and was able to attract his relatives to this profession. Altınsar, who criticized Tufeyli as a trait inherent in the ruling classes, laughed at the helplessness and ignorance of the spoiled rich children, and made the poor children who endured all kinds of life difficulties and overcame trials love him as an example. In the story “Bay Babası il kasıb oğlu”, the author describes two children named Hasan and Huseyn, who were separated from the migration. Hasan, like a child growing up in luxury, cannot think of any way out of a difficult situation. Huseyn, like a shrewd child accustomed to the hardships of life, finds a way out for himself and his wife.

The greatest achievement of Kazakh realistic literature of the 19th-20th centuries is associated with the name of its founder A. Kunanbayev. His mother called him Abay. His real name is Ibrahim, his pseudonym is Abay. Abay criticized the limited aspects and religious-mystical features of the work of a kir ak who lived before him, and highly appreciated the educational and social importance of literature. Speaking about the religious theme in the work of Abay, Bukar lirau, Dovlet, Sortanbay and other aks, he says that like them, I do not “write poems in honor of Hazrat Ali”. According to Abay, a poet should reflect the life and lifestyle of the people, should not flatter the rich, officials, and gentlemen, and should try to educate the younger generation in a healthy spirit. Every word of the poet should open the eyes of the people and make them understand the truth. As a true enlightener, the poet called on the people and the youth to wake up, to science and education, and showed the economic and cultural backwardness of the people. At the same time, he also disgraced those who robbed and plundered the people, bribe-takers, oppressive lords, and unjust tyrants. Trying to awaken the

people, Abay also introduced the enemies of the people to them. In Abay's lyrics, not a certain sphere of Kazakh life, the image of a few tribal chiefs or officials, but a broad sphere of society's life, social relations in the country, a typical image of various strata and classes, found its artistic reflection. Thus, the poet exposed the chaos of the feudal-bureaucratic system of government in his poems. "The rich are slaves to their animals and property like a feather. After all, they are looting everywhere, stealing at night. You see, sometimes they took a herd there, sometimes they robbed here... And the judge hates his rank and the law. He shows mercy to the tyrant and the thief. And oppression is increasing, and crimes have no limits". The deeper Abay penetrated into public life, the more obvious the ugliness of the environment became to him. The more the poet expressed his protest against the oppressors, the more the conflict between him and the ruling classes intensified.

Even Abay's father and brother considered him an enemy. These relations brought dark satirical colors to Abay's lyrics, awakening civic anger in the poet. We can clearly see such an angry attack in a poem written by the poet in 1890: "In a country inhabited by sincere people, the abay is becoming wild, the country is becoming poor. The ruler here is a hateful liar, whose hand robs the native people. It is impossible to know where the truth is, which is the lie. Everything is upside down. Although the ruler is ours, he does not allow us to breathe. Like a rabid dog, he is ready to grab ours by the throat in order to receive a reward from the chief". Abay's poems criticizing social injustice have deepened year by year. With his all-powerful heart, the poet whipped all the people of Tufay, from elders to official government officials. In a poem written in 1894, Abay criticized the tribal elders' assemblies, showing that when they gather for an assembly, they talk about sincerity, and as soon as they leave, the neighbor sells the neighbor. It is clear to everyone that the people are deceived. The lord does not return what he has taken, and even if he does, he gives a sheep instead of a goat... The judge does not quarrel with the rich, because the judge needs to make a living, not justice or rights. They have robbed our people, tied their hands and arms so that the poor man does not feel the ground under his feet. In another poem written in 1896, he calls these Tufey people "swallowed pigs". Referring to the flattery of the local lords in front of the officials, he says: "they lick the scoundrels for the bone". When creating the image of the "swallowed pigs", the colors of Abay's satire darken considerably. He gives the word to the "pig". The inner filth of the "pig" is revealed during his confession and self-talk. For example; The district governor says to himself: "There is not a bridle left on my camels, not a bridle on my horses. I gave all my wealth in bribes and finally became the district governor. But as they say, I cannot govern the

district. When they say, “The congress is approaching”, my heart sinks. But I don’t show it. Even though I am half-hearted, I smile. One day, when I hear the herald’s voice saying, “The governor is coming, prepare many carts for him”, my heart sinks. I order all the shtarshins and governors to gather and prepare, God willing, I will justify your trust”. Abay also showed the internal strife of the ruling classes and how the tsarist officials used this strife. Abay deeply understood the essence of this policy that the tsarist regime used to maintain its rule in the remote areas. The national genocide policy of tsarism is also clearly visible in the works of Azerbaijani writers M.S. Ordubadi (“Secret Baku”) and J. Jabbarli (“1905”). Abay viewed education not only as a means of cultural reconstruction, but also as a political issue. In his opinion, believing in superstition, attributing everything to fate and becoming passive, and living in slavery and enduring oppression and injustice is ignorance. Abay said: “It is not to live by deceit or to cry and beg, but to live a life of ease. If you want to live a dignified life, be open-minded in everyday life, rely on your own strength, and love hard work”. Abay was a poet familiar with world culture. While studying in Semipalatinsk, which was considered the cultural center of Kazakhstan in the 19th century, he began to learn Russian, and later became friends with some Russian revolutionary democrats who were exiled here. The formation of Abay’s worldview was greatly influenced by the literary heritage of Russian revolutionary democrats, as well as Russian writers Pushkin, Lermontov, Saltykov-Shchedrin, Chernyshevsky, and L. Tolstoy. Abay spoke about the content of the works of Russian, European, and Eastern classics to the intellectuals and progressive-minded people gathered around him, and spread these works orally among the people. “Leyli and Majnun”, “Koroglu”, “Shahnameh”, etc. works were spread among the Kazakhs in this way. Abay’s works show that he read the works of a number of European writers through the Russian language of Eastern classics and historians, and perfectly studied ancient Greek literature and history. Abay was deeply familiar with Eastern culture and history. He read the works of immortal masters such as Firdovsi, Nizami, Sadi, Hafiz, Navoi, and Fuzuli. In the second half of the 19th century, the Kazakhs still retained their tribal structure and nomadic economy.

Despite the development of capitalist relations, the Kazakh generations did not want to give up their past and habitual nomadic life. Abay preached a sedentary lifestyle, building stone buildings, engaging in extensive agriculture, and developing trade. It was Abay himself who, in the Tobykt tribe, settled down and built permanent homes and stone houses, which previously seemed very strange to people accustomed to nomadism. Abay, taking into account the social ills associated with nomadism, wrote: “We have no agriculture,

trade, or science. People think only about increasing their livestock. Having increased their herd, they give it to shepherds and enjoy love affairs and horse racing. Then it seems to them that the land they have is small. Then they seize the land of their neighbor either by force or by bribing the rulers... If the desert is wide, it seems very narrow to us. The people do not sow crops and do not trade. We sow seeds of enmity, not crops". The traditions of Ch. Valikhanov, I. Altynsarin and A. Kunanbayev were continued in the late 19th and early 20th centuries by Akan Sare Koramsa oglu (1843-1913) and Abay's sons Akılbay (1863-1904) and Magaviya (1870-1904).

The Wisdom of Dede Korkut

Specific historical figures of Azerbaijani science and culture are usually known for their activities in some field of spirituality and are remembered in connection with certain problems of the people's life. Although the universality in the work of some of them more or less expanded the scope of their service, in any case they could not overcome the barrier of field limitations. As for Dede Korkut, he acted as the embodiment of the people's spirituality at a certain time. In the epic "Kitabi-Dede Korkut", this wise old scholar, the leader and guide of the Oghuz people, is considered at the level of a scholar, imam, and prophet: "The man of Oghuz was a complete knower. He would tell various news from the unseen. God Almighty would inspire his heart". Although "Kitabi-Dede Korkut" was formed and written down in the Middle Ages as a whole, its history goes back before Islam. The age of Dede Korkut also testifies to this: "Near the time of the Messenger of Allah, peace be upon him, a man called Gorgud Ata from the Bayat tribe (tribe) died". The poet who recited the epics states that Dede Korkut was a direct participant in the events taking place in those epics and the author of the epics that reflect them. From this perspective, all the views and thoughts on nature, society and man in the work are an expression of Dede Korkut's wisdom. "Kitabi-Dede Korkut" consists of twelve epics (epics). Each of them is an independent, complete work of art, as well as an artistic chronicle that illuminates important aspects of the life events of the Oghuz people. This monument is a unique source that embodies the ethnography, historical geography, language, way of thinking, worldview, socio-political and moral views of the Azerbaijani people, in a word, its rich spirituality and culture. In "Kitabi-Dede Korkut", the prologue of the epic "Mukaddimah", where Dede Gorgud's advice is given, is in place. The events described in individual epics, judgments made, and wise words have found their expression here in the form of theses. The content of those words can be conditionally divided into certain topics: the determinism of divine will; understanding of necessity; the lawfulness of nature and life, the assessment of reason, understanding, and positive qualities; relations between relatives, family, and children, etc.

Worship of God, praise of the prophet, prayers, wishes, and other topics also occupy an important place here. In these epics, which are characterized by a strong sense of heroism and self-confidence, asking for help from God and worshipping divine will emerge as an understanding of truth:

Things do not happen unless Allah says, “Allah”. A man does not become rich unless the Almighty God gives. Considering that “Kitabi-Dede Korkut” was written before Islam, it is not difficult to know that the principles of the Islamic religion were not yet established there. The way of thinking and expression in the work gives grounds for this conclusion. The presence of churches in the places where the events in the epic take place was related to the existence of Christianity. The Oghuz say that they demolished them and built mosques. The fact that people with “made-up wooden gods” live in the places indicates idolatry. Imran, son of Bekil, asks for help from Allah while fighting an infidel. The infidel says: “If you have one God, I have seventy-two idols”. The boy explains: “You are begging your idols, but I have taken refuge in my Allah, who created the worlds from nothing”. God Almighty gives the boy forty ardas of strength through Gabriel and gives him victory. The defeated infidel accepts Islam.

In the epic “Dali Domrul”, it is clear that the principles of Islam have not yet been fully assimilated. When Dali Domrul says, “It was ordered by Allah Almighty, the red-winged Azrael took the life of the young man”, he approaches the issue known to all Muslims with a question: “What kind of man is this Azrael, who takes the life of a man?” Dali Domrul’s appeal to God is also anti-Islamic: “O Almighty Allah, for the sake of your unity and the truth of your existence, show me Azrael”. Here, indifference is felt to the foundations of religion, to a certain extent, to monotheism, especially to the justice of Allah. Dali Domrul says: “My battle, my struggle, my struggle, I will save the life of the good young man”. Mad Domrula, who seeks justice not in God’s works but in his own struggle, says to the Almighty: “Look, look! My daughter, the mad class does not know my unity, does not thank me for my unity. It wanders in my great court”. As events unfold, Mad Domrul understands the absoluteness of divine will and addresses God:

You are the highest of the high!
No one knows what you are like,
Glorious God (...)
If you can take my life, take it,
Don’t let Azrael take it.

The idea of “there is no doubt about the unity of God” (doubt) confirms monotheism. In another way, the divine is presented in the human character: You have not eaten anyone’s provision, You have not given anyone power. Belief in the prophet Khidr, who saved those who were wronged and in distress, is also a pre-Islamic Turkic thought. It is said about the mortally wounded Bugaj: “When the boy fell, Khidr (Ilyas) on a gray horse (in green robes) was ready for the boy. He covered his wound with three layers of his hand. Do not be afraid of this wound, boy, there is no death, - he said. - The mountain flower is a salve for your wound with your mother’s milk, - he said, and disappeared”. Kazan Khan’s appeal to water and the wolf sometimes stems from their being considered totems: “Water has seen your true face. Let me communicate with this water”; “The wolf’s face is blessed, let me communicate with the wolves”; However, these totems are already mentioned in the epic in colors appropriate to their time. Along with all this, it is clear that the person who wrote down the teachings of Dede Gorgud was well aware of the Islamic religion, its main principles, and the history of Islam of the 7th century.

Although it is not reflected in the verses, Shiite fanaticism is evident in the “Introduction”, perhaps for the sake of formality. The advice given in the “Introduction” of “Kitabi-Dede Korkut” regarding fate and destiny sounds in harmony with the verse: If it is not written from the beginning, no fate will befall a slave, and no one will die until the time of death is fulfilled. The realization of the inevitability of one form of existence transforming into another, the destruction of what is created, and the replacement of the old with the new in existence is characteristic of Dede Korkut’s worldview, view of life, and of man. He says with consolation regarding death:

Who are the boys I call blood?

Those who say the world is mine?

They died, the earth hid them,

Who has the mortal world left?

The world of the coming, the passing...

The world of the end is mortal.

When it comes to the physical death of a person, Dede Korkut understands it in a different context from Islam, or rather, he denies resurrection after death:

“A dead person does not resurrect, and a departed soul does not return”, he says.

Logically, this freethinking, which eliminated the belief in heaven and hell and took a firm place in Oghuz thought in the Middle Ages, is not a heresy that emerged in the Islamic environment, but an old belief that existed long before it. The fact that some other rules alien to Islam are considered commonplace is also of this kind. For example, it is not forgotten that drinking alcohol and getting drunk in the assembly of Kazan Khan is considered haram. The naturalistic view of the world, the perception of the lawfulness of nature, and its praise stem from the living conditions and lifestyle of the Oghuz clan. People, family care In the “Book of Dede Korkut”, socio-political events unfold in accordance with the structure of early feudalism. Here, the Oghuz have their own rules of power and intra-tribal administration. Individual small feudal lords are called khans or beys. They are subordinate to the single khan of khans. Subordination among Oghuz feudal lords is based more on sympathy and loyalty than on obedience. In the work, the Khan of Khans is kind, thinks about the fate of the people, and takes care of the Oghuz descendants who have settled in the richest and most beautiful areas of the world - Demirgapi Derbent - Goyja Deniz (Lake) - Mardin - Alinj - Garadagh. Khan of Khans, Khan Bayandır, holds a wedding once a year and hosts the Oghuz beys. The first line of the book says: “He held another wedding and slaughtered a stallion from a horse, a bull from a camel, and a ram from a sheep”. The Khan of Khans had instructed his men: “Put the one with a son in the white room, the one with a daughter in the golden room. Put the one who has neither son nor daughter in the black room, put him in a black room, lay him under a black blanket, bring him a black sheepskin, if he eats, let him eat, if he does not eat, let him stop and go”, he said. Although Dirsä Khan Bayandır is offended by the Khan, he considers him right. He then gains reward through his generosity and generosity, and his wish is fulfilled: “With the applause of one’s mouth, Allah gave him a man”. Perhaps it is an expression of Dirsä Khan’s deep sympathy for Bayandır Khan that his son joins his army when he reaches the age of fifteen. Once, when Bayandır Khan was with the Oghuz beys, he kills his bull, which “grinds like flour if its horn hits a hard stone” and earns the name Bugaç. Family and household issues are touched upon to one degree or another in all epics. Although the Oghuz family at that time was based on the rules and regulations of Islam, it still lived by its old customs and traditions. The prerequisite for starting a family and getting married was to have a house and an apartment. The epic says: “In the Oghuz era, a young man who would shoot an arrow when he got married would build a hut wherever the arrow fell”. The description of the fact of forty young men getting married in one of the epics is interesting: “Baybura Bey’s son Beyrak took the daughter of Baybejan Melik. He returned

to his white house and white room. He started the wedding. Khan Kazan gave one of these forty young men a daughter, and Bayandır Khan gave the other daughter to the girls. Beyrak gave his seven daughters to seven young men. He built rooms in forty places. Thirty-nine girls each shot an arrow at their fate. Thirty-nine young men followed their arrows". In the Oghuz clan, the basis of the family is the relationship between husband and wife, who have mutual love and sympathy for each other. In "Kitabi-Dede Korkut", there is a strong feeling of prejudice between father, mother, son, daughter, daughter-in-law, etc. relatives. Oghuz women are beautiful, shy and proud, but also brave: when appropriate, they ride Bedouin horses, fight alongside men, when necessary, march on the enemy, and achieve victory. Most of all, they are known for their high morality and zeal. A father is considered an example for a son, and a mother for a daughter.

Maturity Positive ethical and moral qualities are highly valued in "Kitabi-Dede Korkut". Great importance is given to both physical and mental maturity of a person, and when praising someone, it is said: "The one who possessed beauty and perfection was a young man". A healthy body, tall stature, black hair or red eyes, and agile movements are typical for the Oghuz. A number of descriptions given in the epics create a clear idea of this. Among the descriptions of men, qualities such as strength, pride, and endurance are mainly emphasized. Intelligence is an important factor that ensures the hero's skill and, ultimately, his victory. When Yigit Ganturalı was asked to show skill, he said: "Father, let me saddle my black goose-chested horse. Let me gallop swiftly against the bloody infidel. Let me cut off his head, shed blood, make the infidel vomit blood, and bring a slave to the garavash". The Bloody Old Man replied: "Oh, my dear son! What I mean is not talent. They have kept three beasts (soul-eaters) for the girl. Whoever kills the three beasts, they will give him the girl. If he does not kill them, they will cut off his head and hang him on a pyre". One of these three beasts was a bull. When Ganturalı confronted him, he punched him on the forehead and stopped him in his place. In a tense moment, he mobilized his mind: "Those who have found this world with their minds!" - he said. Ganturalı took his fist from the bull's forehead and leaned to the side, the bull landed on its horns, could not keep his balance, fell and was crushed. Ganturalı defeated the other two beasts, the lion and the camel, using his mind and tricks. Basat was also able to destroy Tepegözü thanks to his mind. God does not love those who act arrogantly, and a man who holds his heart high will not have state (mind). Although Bugac, who uses a trick and defeats the bull in the first epic, gives the impression of a smart young man, when he ascends the princely throne, he fails to understand (count) his grandfather's forty virtues,

and as a result, he is exposed to a trick. The fact that Qazana says, "I did not boast, sir, I did not like boasting nobles" expresses the character of the Oghuz nobles. In "Kitabi-Dede Korkut", Oghuz fanaticism and the determination to unite among the Oghuz are strong: "Only a young man cannot be an alp". This high human feeling is dominant in everyone, from the leader to the shepherd. When Qazana Khan was captured by the enemy, they took him out of the well and said: "Swear to me, you will not come to our hands for food. Also, praise us, break Oghuz, and we will let you go". Qazana Khan agrees to the first part of the condition: "By God, by God, do not come from the crooked path while you see the right path". When it comes to the second part of the condition, he firmly declares that he will not praise the enemy, proudly saying: I have no right to praise my village, my roots, and I have no right to praise you while the Oghuz Aryans are standing. Kazan Khan, being a prisoner of the enemy, openly expresses his hatred for him with Oghuz courage and does not hide that he will take revenge on him, God willing. However, the vile enemy is afraid of the power and might of Kazan Khan's roots and lineage, and says, "He has a son, he has a brother. He cannot be killed!" Unity among the Oghuzs is most evident in difficult times and in difficult situations. Kazan Khan wants to go alone against Sheklü Melik, who has treacherously plundered his house. To prevent him from joining him, he tightly wraps the Black Shepherd around a large tree and sets off. He then sees that the Shepherd is pulling the tree uprooted and carrying it behind him. Then the Oghuz beys conclude: "Twelve thousand infidels fell by the sword. Five hundred Oghuz young men were martyred. The conqueror did not chase away those who fled, nor did he kill those who begged for mercy". Dede Gorgud advises, "The slaughter will not be stopped until the black steel sword strikes", and says, "Let the black steel sword not be blunt when it strikes", praising the fact that each of the Oghuz brave men who attacked defeated twenty-four enemies. "The Book of Dede Korkut" has been the memorization of languages in the Oghuz provinces for centuries, and has played an unparalleled role in the development of the literary language and artistic thinking of our people, passed down from mouth to mouth, from generation to generation. This great monument is a mirror of our mind, thought, spirituality, and the writing of our destiny.

Abu'l-Hasan Bahmanyar

Abulhasan Bahmanyar Marzban oglu is one of the prominent representatives of Eastern Peripateticism. After research, it can be concluded that he was born at the end of the 10th century. That date can be conditionally indicated as 993. Medieval authors wrote that Bahmanyar was from the “country of Azerbaijan” or “Azerbaijani” (“al-Azerbaijani”). In the early sources, he is considered a fire worshiper (Magian, Zoroastrian). Some say that he later converted to Islam. The fact that Bahmanyar Marzban oglu is called Kiya (ruler, noble) in the sources indicates his belonging to the ruling Marzban family. The Azerbaijani philosopher is the most prominent student and follower of the Eastern encyclopedist scholar Ibn Sina. They write about his first meeting with his teacher. Once, when Ibn Sina was in a blacksmith’s shop, Bahmanyar came there and asked for fire. The blacksmith said: “Bring a pot, put fire in it and take it away”. Bahmanyar poured some soil into his palm and said: “Put the fire in this pot”. Seeing Bahmanyar’s insight, Ibn Sina took him as his student. Bahmanyar won Ibn Sina’s deep sympathy with his brilliant talent and diligence. The teacher later wrote with pride about his student: “He is more dear to me than a son. I have trained him and brought him up to this level”. It is known that Bahmanyar was with Ibn Sina in Hamadan before 1023. Later, when Ibn Sina went to Isfahan with some of his close friends, it is not reported that Abulhasan Bahmanyar was with them. Most likely, during the time when Ibn Sina lived in the palace of Alauddin, the Azerbaijani philosopher was away from him, which is why he began to correspond with him. The content of some of the letters dedicated to the disputes between the teacher and the student indicates that they were written approximately in the thirties of the 11th century.

As for the date of death of Abulhasan Bahmanyar, it is attributed by different authors to 1038, 1065, 1066, and 1067. Based on the primary sources and making clarifications, it can be said that the philosopher died in the middle of 1066. Abulhasan Bahmanyar lived a little less than thirty years after Ibn Sina. The stage of Eastern Peripateticism in the middle of the 11th

century is directly associated with his name. Preserving the traditions of Ibn Sina imposed serious and responsible duties on the philosopher. He had to ensure the further development of Aristotelian philosophy without sparing any effort. Perhaps with this hope, Ibn Sina once wrote about his beloved student Bahmanyar: "There is nothing left for him to do in my place". The Azerbaijani philosopher extensively quoted from Ibn Sina's works in his work and tried to further promote his teacher's ideas. The following works of Bahmanyar are mentioned in the sources and references: "Tahsil", ("at-Tahsil"), "Elegance on Logic" ("az-Zina fi-l-mantiq"), "Beauty", ("al-Bahja"), "Bliss" (os-Saadah), "Book of Music" ("Kitab fi-l-musiqä"), "The Subject of Metaphysics" ("Maudu elm ma bad at-tabi'a"), "Levels of Being" ("Maratib al-maujudat"), etc. "Tahsil" occupies a special place in Bahmanyar's work. The philosopher dedicated this work to his uncle Abu Mansur Bahram ibn Khurshid ibn Izadyar. Copies of its Arabic original manuscripts, copied in different years, are kept in libraries and manuscript funds of Rampur, Tehran, Istanbul, Vatican, Cairo, London, Beirut and other cities of the world. "Tahsil" was first published in It was published in Tehran in 1971. Bahmanyar notes in the introduction that this work, which he wrote as a result of his discussions with Ibn Sina, corresponds to the "Book of Knowledge" in terms of its structure and to all the works of his teacher in terms of its scope of meaning. The work "Tahsil" consists of three books: "Logic" ("al-Mantiq"), "Metaphysics" ("Elm mabad at-tabiya") and "States of Manifestly Existent Things" ("Ahwal ayyan ol-maujudat"). These mainly express the theoretical part of Eastern Peripateticism. In addition to Aristotle, the author mentioned the names of Empedocles, Euclid, Socrates, Plato and other great scholars of antiquity here, and quoted from them. He widely benefited from Ibn Sina's works and ideas in general in posing and solving important philosophical problems, and consistently continued his teacher's path. "Tahsil" was a major source of knowledge in the Middle Ages for studying logic, metaphysics and natural science. It was one of the important sources for. The prominent Arab philosopher Abdul-Latif Baghdati (1163-1231) specifically mentioned that he studied this book, along with other works on Peripateticism. Due to its necessity and popularity in the study of philosophical knowledge, "Tahsil" was translated from the Arabic original into Persian at that time. A manuscript of this free translation, which is believed to have been copied in the 17th century, is kept in the Manuscript Fund of the Biruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. The title of the work is written in the manuscript as "The Book Showing the World" ("Jam-e jahan-noma"), also known as "The Book of Contributions to Kamal al-Din". The author is not named here, but the following expression is used somewhere: "The book "The Book Showing the

World” is not only in the style of the book “Tahsil”, but is itself a translation”. Another manuscript copy of the work in Persian is available in the library of the National Council of the Assembly of Iran. “Tahsil” was published in Persian in Tehran (1983) and in Russian in Baku (1983, 1986).

Manuscript copies of the treatises “The Subject of Metaphysics” and “The Levels of Being” are available in various libraries in Europe. S. Popper translated these two treatises from the Arabic original into German and had them published in both languages in 1851. The treatises “The Subject of Metaphysics” and “The Levels of Being” were published in Cairo in 1911. When talking about Bahmanyar’s work, it is necessary to focus on the scientific and philosophical debates that took place between him and Ibn Sina. In those polemical works, which are mainly collected in the book “Disputes”, serious discussions are held on the classification of sciences, mind, soul, matter, form and other topics. Some authors attribute a book called “Izahat” (“at-Taliqat”), in which a number of logic, metaphysics and natural science issues are explained in separate fragments, and call it Bahmanyar’s saying. According to them, the Azerbaijani philosopher wrote the book “Izahat” after hearing it from Ibn Sina. There is a certain correspondence between this book and “Disputes”. The work of Abulhasan Bahmanyar, especially his work “Tahsil”, can be considered one of the important achievements of the philosophical thought of the peoples of all the Near and Middle Eastern countries. In Bahmanyar’s metaphysics, the degree of superiority of concepts is determined by the breadth of the scope of the doctrine of Being. In this regard, the concept of “being”, which has the widest scope and the greatest generality, is considered superior. In the book “Tahsil”, it is shown that it is impossible to give a logical definition to being. Thus, it is more primary in the concept, since it has neither a genus nor a distinguishing feature. In short, there is nothing more general to characterize being. Being, considered from different points of view, is divided into necessary and possible, cause and effect, initial and appeared, etc. The classification of being in terms of its division into necessary and possible parts occupies an important place in the anthology of all Eastern peripatetics. Necessary or necessary being constitutes the basis of existence, and everything that exists apart from it is considered possible being. Bahmaniar, examining the parts of being in relation to each other, writes that necessary being is a being whose non-existence cannot be assumed. Possible being is necessary neither in terms of its existence nor in terms of its non-existence. The philosopher thereby confirms the idea that “necessary” being is an uncaused being in itself, because if there were a cause for its existence, the being would exist with that cause. Then it would not be a being that exists in itself. Possible being is a being that is considered possible

by its essence. Thus, its existence and non-existence are due to a cause". Abu Nasr Al-Farabi showed that possible existence is possible in itself, and necessary due to necessary existence. This proposition was accepted by Ibn Sina, Bahmanyar and the later Peripatetics. Bahmanyar used the expressions "causeless existence", "first cause", "single" about necessary existence. The Arabic-speaking Peripatetics were deeply interested in the issue of the first cause and its effect, and built their ontological teachings on this basis. It is from this perspective that Yaqub Al-Kindi characterized the science of the first cause as "first philosophy". Bahmanyar, who imagined all existence in the dependence of cause and effect, wrote: "Of the two things that confront us, one is the cause, the other is the effect". As for the proposition about the existence of necessary existence without essence, all the Eastern Peripatetics were unanimous in this. In their opinion, there is no substantial essence at the basis of necessary existence. Bahmanyar writes in this regard:

"It is not true that for a necessary being in itself there must be an essence that requires the necessity of existence. Then that necessity in existence would have to depend on that essence and not be necessary without it... In this case, a necessary being would not be a necessary being, because there is a necessary cause for it. This is impossible. Therefore, there is no essence for a necessary being". According to the Azerbaijani philosopher, essence is only for possible being. A necessary being first creates its essence consisting of substance, and then others. The book "Tahsil" says: "Everything that has essence is a result". This idea is given in the same way in the book "Izahat". The Mutakallim said that there is an essence at the basis of the first being. The Islamic scholastics thereby opposed the idea that the necessary being is a cause for itself in the teaching of the Peripatetics. The teaching about the first cause and effect was continued in the discussion of before (before) and after. Bahmanyar's analysis of the concepts of before and after is of certain importance for a correct assessment of his philosophical position. Special chapters are devoted to this discussion in the works "Theme of Metaphysics" and "Tahsil". Before and after are in terms of 1) time and space, 2) superior and previous, 3) singular and plural, as well as 4) the product of existence. After explaining the meanings of before and after in detail, the Azerbaijani philosopher states that all categories of these befores are not true precedence (priority) except for what is special by nature and causality. Precedence in time is something that is in illusion and hypothesis. True precedence, however, is in essence. By precedence in essence, it is meant that the existence of one thing does not depend on another, or on the second thing being compared. The existence of that second thing benefits from the first. Like his teacher Ibn Sina, Bahmaniar did not define the relationship between the first cause

and the result, in other words, between the necessary being and the material world, as being neither before nor after in time or space. On the contrary, the philosopher repeatedly noted that the cause and the result are temporally co-existent.

Bahmanyar not only did not criticize the Peripatetic doctrine of causality, which states that the cause and its effect are always inseparably connected, but on the contrary, he showed that the cause is the cause in relation to the effect, since “if the cause is an actual cause, it is necessary that the effect should be there with it”. The Azerbaijani Peripatetic philosopher also stated the thesis “the product of the existence of the cause and the existence of the effect is necessary” in his treatise “The Subject of Metaphysics”. According to the Peripatetic philosopher, the world and time are neither separated by any gap nor can they be eliminated from the first cause: “If the world is assumed to be eliminated, the existence of dimensions is necessary, since an infinite space is assumed. And for it, a fixed duration is assumed. Both of these are impossible. The proof of the impossibility of the imaginary elimination of the two is that time is eternal, the world is eternal”.

Bahmanyar thus concludes that the first cause does not have the property of anticipating the effect in time. The Aristotelian doctrine of four types of causes occupies an important place in the doctrine of existence of Arabic-speaking philosophers. Bahmanyar explains the causes of the agent (al-fail), form (as-surah), matter (al-madda), or element (al-unsur), and purpose (al-ghaya) in his book “Tahsil” with the following example: The carpenter’s work in preparing a door is the “agent”, giving a certain shape to the tree is the “form”, the wood for the door is the “matter”, and the benefit intended from the product of the door is the “purpose”.

It is clear from Bahmanyar’s discussions with Ibn Sina that he was skeptical of the doctrine of emanation until a certain period of his work. In this regard, the Azerbaijani philosopher was closer to the doctrine of Stagirite. It should be noted that Aristotle in his anthology did not accept the levels of existence, but the “form of forms” and the structure consisting of the form and matter that it brings into action (into being). However, Bahmanyar did not remain indifferent to the theory of emanation until the end. The proposition that the being that emerged from the first being is a single essence was affirmed in the treatises “Tahsil” and “Levels of Being”. “The being that emerged from the first being must be a single essence. Because the first being needs unity in all respects. This single essence must be something immaterial”. According to Bahmanyar, the necessary understanding of the first cause by the first mind is the reason for the existence of another mind, and the existence of the matter and form of the first body, that is, itself, follows from the fact that the first

result is a possible essence in itself and that something flows and pours onto it from the first cause. In the cosmology of the Eastern peripatetics, including Abulhasan Bahmanyar, existence is presented in a structure consisting of various levels. The treatise “The Levels of Being” focuses mainly on abstract substances: “Abstract substances are four different levels of real realities: 1) being without any cause, which is one; 2) active minds, which are many in kind; 3) celestial souls, which are many in kind; 4) human souls, which are many in persons”.

The book “Tahsil” examines all levels of existence: the first cause, the first effect, the celestial spheres formed from matter and form, the planets belonging to them, active minds and souls, and finally the world of the elements. After the first heaven, the sphere of the fixed stars comes, followed by the planets and spheres of Saturn (Zuhāl), Jupiter (al-Mushtāri), Mars (al-Mirrikh), the Sun (ash-Shams), Venus (az-Zuhro), Mercury (Utarid) and the Moon (al-Qamar). At the center of all this is the Earth. In the doctrine of existence of the Aristotelian philosophers, active minds, celestial souls, bodies of the celestial spheres and planets are considered the upper world, human minds, souls, the four elements (fire, air, water and earth), as well as things formed from them are considered the lower world. According to them, unlike the bodies of the celestial spheres, which are not subject to formation and destruction, in the world of elements everything changes, changes, the old is destroyed, the new is formed, and the lower worlds form a single whole. From here the Sign of the world emerges. This idea is also Aristotle’s cosmology. The Stagirite, in his book “Metaphysics”, considered it obvious that the heavens were one, and wrote: “If the heavens were as many as people, then each of them would have one beginning in kind, and many in number. Whatever is numerous in number has matter. However, the first essence of being does not have matter, since it is complete realization. Therefore, the first mover is motionless, and is first both by definition and by number: thus, that which is constantly and continuously moving is also only one. Therefore, there is only one heaven”. It should be noted that when the word heaven is used here, it refers to all the material worlds. Therefore, the Arabic translators have given this concept the term world.

This part of the book “Metaphysics” has been clarified in its own way by different commentators. According to Themis, Aristotle says: “If the world is more than one, then the first cause must be more than one. The cause of the plurality of things that are one in form and many in number is matter and element. The first mover neither mixes with matter nor has a body. Thus, the first mover must be one in definition and number. Therefore, the world is one”. Ibn Sina, in his commentary on the book “Metaphysics”, clarifies

Aristotle's idea that the unity of the world is based on the unity of the first beginning and the first mover, and writes that when he says "the mover of this heaven is one", he also confirms the unity of the heaven. If it were many, the beginning would be many. This is impossible, on the contrary, the beginning is one. From this it is clear that the heaven is one. The Eastern Peripatetics, who accepted the unity of the world, especially emphasized the denial of its plurality in their original works. The chapters "The world is one and it is impossible for it to be many" in Ibn Sina's "Nijat" and "The places of simple bodies and the unity of the corporeal world" in "The Book of Knowledge" were written on this occasion. Bahmanyar's "Tahsil" also gives extensive space to the explanation of the issue of the unity of the world: "A multiple world cannot exist". We have already clarified that there is nothing outside the celestial sphere. It has become clear that matter that is not conceived by form does not exist. Therefore, the form belonging to the world is specialized by a single matter. All things contained in the single world are collected from it.

Thus, there is no possibility of the existence of a multiple world. The unity of the world must be actual, not accidental. Therefore, the unity of its existence is actual. A possibility that belongs to all things subsequent to the first cause must be actual, and potentially, many. Being is actual, and potentially, many. This unity is the unity of order, or something like it". Like Aristotle's cosmology, the cosmology of the Eastern Peripatetics also has a teleological character. In their opinion, there is complete purposefulness in all existence, since existing ends and causes are ultimately conditioned by a single first cause. Accepting that there is complete purposefulness in existence, the Eastern Peripatetics admitted that everything happens due to necessity. In the book "Tahsil", necessity is considered in a comparative way together with chance. According to Bahmanyar, something constant and recurring cannot be called chance, chance exists in something homogeneous and in the minority. However, the Azerbaijani philosopher notes that something homogeneous and in the minority is necessary in some way. Although the Eastern Peripatetics spoke of chance, they actually opposed it to necessity and denied it. Acting as metaphysical materialists, they showed that the concept of chance is a It appears when one does not know the connection. When the cause of events is discovered, it is not correct to consider them accidental. Bahmanyar writes that if a person were to encompass everything with his knowledge, nothing would be outside his knowledge, nothing would exist for him by chance, on the contrary, it would be necessary. According to the philosopher, if someone finds a treasure while traveling, this discovery is considered accidental. However, there was a reason that led that person

to the treasure. In that sense, what is called accidental actually happened by necessity. In the philosopher's eyes, accidental can be said about events that have no causal relationship between them, for example, Zayd's sitting coincides with a lunar eclipse, which is pure accidental. Of course, the Eastern Peripatetics, who were consistent determinists, denied the objectivity of accidentalness and brought the necessity to the limit of accidentalness. For example, in the book "Tahsil" it is said that if one happens to have six fingers on one hand instead of five, this is in itself a certain necessity, because it is related to a certain cause. The order and structure of the world, in the eyes of the Eastern Peripatetics, is free from all kinds of defects. is absolutely measured and measured. Bahmanyar, after discussing this in detail, writes that this order is the true order, there is no order superior or more complete than it. Active minds necessarily emerged from the absolute good and its need. The celestial spheres also emerged from it. The order of things that appear under the celestial spheres depends on the movements of the spheres, on the movements of the spheres, from the highest movements. Therefore, this order existing in the natural world is also the most complete and superior order that is possible.

Abulhasan Bahmanyar, like his predecessors, considered existence to consist of layers and showed that the world has no beginning in time, it is eternal and eternal. In Bahmanyar's doctrine of existence, possible existence is divided into two parts: substance (al-jawhar) and accident (al-arad). In the book "Tahsil" it is said: "If possible things exist, their existence is either in a substrate or in a non-substrate. What exists in a substrate is called accident, and what does not exist in a substrate is substance". The terms substance and accident were first introduced into philosophy by Aristotle. The first teacher of Eastern philosophers writes about substance (essence) in his book "Categories": "The essence, which is called in the most basic, primary and unconditional sense, is that which is not said about any substrate and does not exist in any substrate, for example, a separate man or a separate horse".

Like Farabi and Ibn Sina, Bahmanyar also gave extensive space to the interpretation of substance and accident. In the book "Tahsil" a special chapter is dedicated to this topic and it is said insistently: "Substance is that which does not exist in any substrate". The book "Izahat" also focuses on this idea: "Substance does not exist in the substrate, but in concrete things", "the real reality of substance is essence, nothing without essence is a substance". Based on Aristotle's teachings, in the book "Tahsil" separate individual things are called the first substance and this is considered superior and prior to other substances. According to Abu'l-Hasan Bahmanyar, species is the second, and genus is the third substance. Zayd and Amr are given

as examples of the first substance, and man and animal are the second and third substances, respectively. The difference between the second and third substances from the first substance is that they are not indicated. The book “Tahsil” says that if you point to Zayd, you will be indicating a man. If man were only a predicate for Zayd, then every man would be Zayd. On the contrary, general concepts do not indicate what is indicated.

Like his predecessors, Bahmanyar divides substance into five parts: matter, form, body, soul, and mind. In his treatise “The Levels of Being”, he writes that body consists of matter and form. Form needs matter in its existence, and matter needs form. In his book “Tahsil”, the structure of a door is given as an example of its form, and the tree from which the door is formed is given as an example of its matter. Bahmanyar expressed the unity of matter and form, their inseparability from each other as follows: “If it were said: could form remain if matter disappeared? We would say: no!” The book “Izhat” states that matter and form are the cause of each other, they condition each other: “Form is the cause of matter in its establishment and actual existence. If there were no cause for its existence and the form were separate from matter, the individualization of form would be invalid. It would be invalid because its existence existed in that matter”. According to the Azerbaijani philosopher, just as there is no form without matter, formless matter is also impossible, because when one form disappears in matter, another inevitably replaces it. He writes: “Form does not separate from matter without the advent of a form. This other form performs the function of the first form in the existence of matter”. Abu’l-Hasan Bahmanyar, based on the position of his teacher Ibn Sina, shows that “matter never perishes”. From this point of view, the form, inseparable from matter, is also permanent in unity with it. In the works of the Eastern Peripatetics, including Bahmanyar, matter and form are not considered as something rigid and inert; it is accepted that there is no absolute boundary between them, that they can pass into each other: what is called matter in one relation is considered form in another.

As for the body, Abulhasan Bahmanyar shows that it is formed from matter and existing form. Therefore, the existence of the body is after those two. The philosopher shows that there are many bodies: celestial bodies, elemental bodies, bodies formed from the four elements (fire, air, water, earth): clouds, meteorites, winds, minerals, plants, animals, etc. According to the Peripatetic scientists, there is an order, an arrangement in all of these. According to their cosmology, at the highest level of material beings there is the first body, limited by aspects. The natural shape of this body, which is considered simple and finite, is imagined to be spherical. The other celestial spheres, as stated in the book “Tahsil”, spheres located one inside the other,

are surrounded by the first body. The totality of all bodies forms a single sphere (sphere). According to Bahmanyar, since the body is perceived by the senses (feelings), there is no need for its proof. The body is defined as a substance with three dimensions: length, width and depth, and its mode of existence is shown.

According to the Eastern Peripatetic doctrine of existence, every body has a nature, matter, form and accidents. Bahmanyar writes that the nature of a body is its own change and the force that manifests rest. The form of a body is the essence that the body is what it is, precisely because of it. The matter of a body is in the sense of the bearer of the form. Accidents are that when the matter of a body is conceived together with its form and its specific characteristic is completed, it is inherent in it internally or is attached to it from the outside. The book "Tahsil" says that the nature of a thing can be the same as its form, as is the case with simple bodies (four elements). The nature of water is the same as the essence that water is the way it is, but that essence is nature in relation to the signs that emerge from it, and form in relation to determining the type of water.

According to the Azerbaijani philosopher, objects are generally either simple in that they have a single nature, or complex in that they consist of objects with different natures. A complex has a quality that simple objects do not have, for example, a quality that is present in paint made of vitriol and wood ash. Simple objects are either such that when a composition comes into being from them, something that does not exist in simple objects is obtained from it, or they are so simple that nothing can be formed from it. The book "Tahsil" mentions three doctrines of the people of Nazar regarding the mode of existence of a body: 1) "a body is simple, there is no complexity in it"; 2) "a body is made of indivisible particles"; 3) "body is composed of matter and form". The Azerbaijani peripatetic philosopher did not consider the first proposition satisfactory, and focused particularly extensively on the refutation of the second proposition. In his book "Tahsil" there is a special chapter entitled "On the invalidation of the statement of the one who says that body is composed of indivisible particles". Bahmanyar opposed the monotheists who accepted that body is composed of matter and form, as well as its infinite divisible nature, by stating that body is composed of matter and form. Here too, he consistently stood for the position of Aristotelianism. Aristotelians, who rejected the idea of the existence of emptiness in nature, considered the world of bodies in organic connection, in unity. In the anthology of the Eastern peripatetics, matter, form and body are considered material substances. A body expressing the unity of matter and form is called a complex substance. According to Abul Hasan Bahmanyar and other

Aristotelian philosophers, the soul and the intellect are abstract perceptive substances. The difference between these substances is that the intellect is not in contact with matter, while the soul can reside in objects.

Bahmanyar writes in his book “Tahsil” that bodies (living beings) formed from elements and their mixtures feel, move with will. They feed, grow and metabolize substances. This is not due to their bodies. Therefore, there must be something other than their bodies in their essence. We call that thing the soul. The philosopher distinguishes three types of soul: plant, animal and human. The plant force of the soul performs the tasks of nutrition, development and growth and reproduction. The animal soul forces are divided into two parts: inciting (lust, anger) and perceptive (external and internal feelings). The book “Tahsil” states that the activity of all animal forces occurs only with the body. The existence of forces is due to their activity. Animal forces, therefore, exist due to the activity specific to the body. Thus, they disappear with the disappearance of the body.

As for the human soul force, it consists of belief or thinking force. Along with their own soul forces, animals have plant and human, and humans have animal and plant forces. However, according to Bahmanyar, the soul forces common to plants, animals and humans cannot be identified, there are fundamental qualitative differences between them. The 11th century Azerbaijani philosopher writes in this regard: “When we say that there is a soul force in humans and other animals, we do not mean the existence of the soul force in them, for example, in dates, but on the contrary, the plant soul is a sexual meaning that differs according to distinguishing features. Thus, the plant soul in humans consumes food in such a way that it leads matter (the body) to become an instrument for human perceptive forces”. The qualitative difference between plant, animal and human soul forces arises from the difference in composition and formation of organisms. According to the philosopher, the flesh in a person is suitable for the activity of the human soul, but not for the activity of the horse’s soul. In the Middle Ages, naturalist Eastern philosophers studied plants, animals, and humans, in general, the organic world, as well as all material beings, not in isolation from each other, but in mutual connection and unity. Like Abu Nasr Farabi and Abu Ali Ibn Sina, Bahmanyar also accepted that the soul comes into being in the body and functions thanks to it, in accordance with the teachings of Aristotle. According to the Azerbaijani philosopher, the soul cannot come into being without a body. It manifests itself in a subtle body called the soul. According to the Peripatetic idea, this body, which arises from the mixture of elements and the subtlety of their vapor states, appears in the heart and is perfected in the brain, which is the carrier of the forces of feeling and movement. Since

the soul is considered an abstract substance, it is not imprinted in the body. The Eastern Peripatetics, who believed that the soul continues to live after the death of the body, were also against the doctrine of transmigration, which claimed that it passes from body to body. Bahmanyar focused specifically on the refutation of this doctrine in his book "Tahsil". In the discussion of accidents, in accordance with Aristotle's teaching on categories, temporary, transient and unimportant properties are discussed, not independently of themselves, but related to a certain substrate. In his book "Tahsil", Abulhasan Bahmanyar gave a broad interpretation of the statement that "an accident exists in a thing without being a part of it and is not possible apart from that thing". Accidents are divided into two parts: to imagine some of them, their own substrate is sufficient, for example, quantity and quality. To imagine some accidents, external things are needed, for example, other categories. This discussion is also considered in the same context in his book "Izahat". The first part of the accident itself is of two types: the cause of one is an event in the substance, for example, quantity, division, the least and most of something. This is quantity. The second type of that accident is a state in the substance that cannot be conceived outside the essence. This is quality. Examples of quantity: number, length, width, depth. Examples of quality: health, illness, chastity, thought, knowledge, strength, weakness. The book "Tahsil" dwells extensively on the interpretation of each of these categories. Here, continuous and discontinuous parts of quantity are distinguished. Continuous quantity is that on which it is possible to assume the existence of a certain limit, one in contact with the other. There are four types of such quantity: line, surface, body and time. Continuous quantity is divided into constant and non-constant quantity. Constant continuous quantity is in line, surface and body, its intended parts exist simultaneously. Parts of an unstable continuous quantity, i.e. time, do not exist at the same time.

Bahmanyar shows that two parallel parts are not determined in time. However, there is a connection in the parts of time. This is because each part of time is the end of what is not, the beginning of what is. The parts of time consist of a before and after. Numbers are an example of intermittent quantities, because they do not have a part that can be common to two parts. Abulhasan Bahmanyar shows four types of qualities: 1) qualities of state and habit; 2) qualities of strength and weakness; 3) qualities of influence and 4) qualities distinguished by quantity. The first type of quality includes a transient, transient state, for example, the anger of a meek person, and a strengthened ability, for example, knowledge, stable character and habit, etc. The second type of quality is the readiness of the body to be influenced and to accept any effect, for example, acquiring healthy strength or being afflicted

with illness. The third type of qualities includes colors, tastes, smells, and such things that are perceived by the senses. Some of these, for example, the sweetness of honey, the redness of a rose, are permanent, while others, for example, the blushing of the face when embarrassed, the yellowing of the complexion when afraid, are transitory qualities. The fourth type of qualities differs in relation to quantities, for example, the straightness and curvature of a line, the texture of the surface of an object, the evenness and oddness of numbers. The second part of the accidents is expressed in the remaining seven categories. Of these, the relation (al-idafa) indicates the existence in relation to another thing, for example, fatherhood, sonship, brotherhood, friendship, etc. Where? (al-eyna?) is the existence of a thing in space, for example, its being below or above. When (al-mat?) is the existence of a thing in time, for example, its existence yesterday and today. State (al-wad) is the state of the parts of a body in various respects, for example, standing, sitting, etc. Ownership (al-mulk) is the state of a thing that a person owns. Influence (an yafala) is the relationship of a thing to something that does not affect it all at once, but rather gradually on the way from potentiality to actuality. Similarly, being affected (an yanfa) is the relationship of the thing that is affected by this influence. Abu al-Hasan Bahmanyar, starting from the position of Aristotle and Ibn Sina, discussed motion in detail in relation to these categories, characterizing motion as a gradual transition from potentiality to actuality. The philosopher shows that motion cannot be determined by time, since time itself is determined by motion. The existing motion occurs between the beginning from which the motion originates and the end to which the motion is directed. Thus, whatever limit is assumed in the middle, the moving object does not exist within that limit either before or after it.

The first teacher and his Eastern followers defined the types of motion in relation to categories. According to the Stagirite, “there is no motion for the category of essence, since nothing that exists is contrary to it”. Abulhasan Bahmanyar has extensively illuminated this issue: “Know that substance does not accept increase and decrease. Every motion is due to that which accepts decrease and increase. Therefore, no motion is due to substance. The coming into being and passing away of a substance is not motion, but rather something that has been once. There is no completion that occupies a middle position between the pure potentiality and the pure actuality of something that has been once”. Aristotle defined the existence of three types of motion in relation to quality, quantity, and space. The Peripatetic philosophers added motion according to state to this. The increase and decrease of a thing are examples of the type of motion related to quantity, and the transformation

from blackness to whiteness and vice versa, and the transition from coldness to heat and vice versa are examples of the type of motion related to quality. Qualitatively, movement also includes events that occur in the human soul. Movement in space is the displacement of a body relative to other bodies. Movement related to position is the movement of a body rotating on itself. The Peripatetics' teaching dwells in detail on the rectilinear and circular types of movement. Rectilinear movement is attributed to complex bodies formed from elements. The book "Tahsil" says: "Bodies that accept composition undoubtedly accept forced rectilinear movement, otherwise they would not accept composition. Where such movement exists, the existence of aspects in which movement occurs is inevitable, because the reality of movement is separation from something and advancement towards something. If the aspect does not exist, there is no separation and advancement either". According to Abulhasan Bahmanyar, elemental bodies are naturally motionless. In other words, a body does not have movement in its natural space. In order to move, a state must be added to its nature. This is called inclination. The book "Tahsil" shows that the ratio of inclination to nature in the case of movement is like the ratio of heat to the nature of fire during combustion. Rectilinear motion is natural and forced. Natural motion arises from a force in a body directed towards a goal that is inherent in its nature. Forced motion is that in which its mover is external to the moving body. This sometimes occurs by attraction, sometimes by repulsion. Unlike rectilinear motion, circular motion is a progression towards a starting point. According to the Peripatetic philosophers, if rectilinear motion is characteristic of bodies formed from elements, circular motion is also characteristic of celestial bodies. In accordance with the philosophical teachings of Aristotle, the Eastern Peripatetics associated the movement of the celestial spheres with the activity of the first mover. According to their belief, the idea of the first mover provides passion, and passion provides movement. Since the movement of the heavens is thought to have come about through stimulation, the first mover setting it in motion is likened to the beloved setting the lover in motion. According to Bahmanyar, the circular motion of the heavenly bodies is by nature the first of all motions, continuous and eternal.

Peripatetic philosophers did not imagine movement separately from matter, they said that every movement exists only in bodies. In the book "Tahsil" it is said: "Motion must exist in something that has been formed from what is potentially and actually, and this is body". The philosopher further writes: "The mover (body) is necessary together with the existence of movement. We considered it impossible for an abstract substance that has no connection with matter to move. The mover must be either a body

or corporeal, and not otherwise”. In the doctrine of existence of the Eastern Peripatetics, movement is considered in conjunction with rest. In the book “Tahsil” it is said: “Motion is the arrival of limits in continuity. Rest is that the arrival is interrupted. Those limits are assumed due to the arrival. In this way, the existence of movement in the sense of “interruption” (“pause”) is traced... The existence of movement in the sense of “interruption” is only in the soul”. In his treatise “The Levels of Being”, Abulhasan Bahmanyar called the return of natural motion to its natural state as stillness. Stillness exists in relation to motion: “That which is not in motion cannot be in a state of stillness”. Stillness is relative: “If (an object) is at rest, it must undoubtedly come into motion, otherwise there would be no stillness”. The concept of stillness is explained in more detail in the book “Tahsil”: “Stillness is measured by time, that is, its fate is accidentally determined by time. Because if something moves together with another thing, one of the two remains at rest for a while, and then starts moving again together with the thing that continues its motion without stopping, it is assumed that the state of stillness of the corresponding moving thing is proportional to the duration of its motion. That motion is determined by time, and its accidental disappearance is also determined by time”. According to Bahmanyar, there is no time without matter. Time’s “existence depends on matter, it exists in matter. Its existence in matter is through motion”. In the Eastern Peripatetic doctrine of existence, matter, motion, and time are considered in unity, in mutual connection, in relation to each other. “There is no timeless matter, because time is the number of motion, that is, the period during which motion is counted. Therefore, if there is motion, there is also time”.

Theory of perception Eastern peripatetics associated a person’s maturity and cognitive ability with the activity of his soul. According to Ibn Sina and Bahmanyar, “each of the physical states is subject to perfection. This perfection is the soul”. “Cognition belongs to the soul”. In his book “Disputations”, Ibn Sina, in response to a question from one of his students, perhaps Bahmanyar, said: “Understanding is the acquisition of the truth about the form of a thing and its particularity or generality”. Like other peripatetic philosophers of the East, Abu’l-Hasan Bahmanyar also showed that the cognitive process goes through two stages: sensory and intellectual. Compared to representatives of other schools of thought active in the Muslim Eastern countries in the Middle Ages, peripatetic philosophers were more concerned with natural science. They first of all tried to directly comprehend concrete material things and phenomena in order to gain a deep understanding of the secrets of nature. For this reason, the sensory stage of cognition was of great importance in the epistemology of Eastern Peripateticism. Eastern Peripatetics, as in the

interpretation of other important philosophical issues, also stood on the position of Ardiā Aristotelianism when determining the role of sensation and emotions in cognition. The Stagirite showed in his treatise “On the Soul” that without sensation, imagination cannot be formed, and without imagination, it is impossible to establish any judgments. “Therefore, whoever does not feel, perceives nothing and understands nothing: if he perceives something (...), then he must perceive it in the form of imagination: for imagination is also a sensation, but without matter”. It can be said that the doctrine of the First Teacher about considering sensations and emotions as the source of cognition was accepted by almost all his supporters in the East. Bahmanyar, proceeding from the teachings of Ibn Sina, shows that a person is naturally capable of collecting information and learning science. According to the philosopher, things are naturally perceived through the senses, then through their copy, imagination, and then through reason. The Azerbaijani philosopher writes in this regard: “In man there is perception through the senses, perception through imagination, perception through delusion, and perception through reason”. In the philosophy of the Arabic-speaking peripatetics, including Bahmanyar, the sensory stage of perception is divided into two parts. The first part deals with the senses, in their words, external sensations, and the second part deals with internal sensations. The book “Tahsil” says: “The external senses are five: touch, taste, smell, hearing, and sight”.

According to Bahmanyar, “feelings perceive individual things”. The first of the feelings is touch, and living beings are alive thanks to it. In the book “Tahsil”, it is noted that qualities such as heat and cold, humidity and dryness, roughness and smoothness, heaviness and lightness, as well as hardness and softness are perceived through the sense of touch. Heat and cold affect the limbs, while dry and rough things are felt by pressing on them. In the teachings of the Azerbaijani philosopher, the sense of taste comes after the sense of touch due to its necessity for the organism. The thing tasted is also known by contact. It is shown that the sense of smell is related to the vapor emitted from a thing with an odor. It is felt when that thing is met by the organ of smell. Abulhasan Bahmanyar considered the phenomenon of sound to explain the sense of hearing. He said that sound arises from the impact of objects on each other, spreads in the form of waves, affects the organ of hearing, and is heard. Natural scientists of the Near and Middle East have devoted considerable attention to the interpretation of the phenomenon of vision. Ibn al-Haytham and others have even dedicated separate treatises to this topic. According to Euclid, Ptolemy and some scholars of antiquity, vision is possible due to a ray that supposedly leaves the eye and falls on the visible object. Bahmanyar Ibn al-Haytham, following the path of Ibn

Sina and other predecessors, refuted this proposition. He writes in his book “Tahsil” that if vision were the penetration of something into the visible object through the eye, this thing would be imagined as only an object. However, it is impossible for that object to travel to great distances and return to the eye again. The Azerbaijani philosopher explained vision as the reflection of the visible object in the eye: the image of an illuminated object is received by the eye in a transparent environment, if there is no colored obstacle in front of it, the eye first perceives color and through it dimensions and figures. Internal senses include common sense, delusion, imagination, or the power of description, the power of remembering, or memory, and imagination, or the power of thought. According to the teachings of the medieval Eastern peripatetics, some of the internal perceptive powers perceive the forms of sensory things, and some their meanings. The power that perceives forms is called common sense. Abulhasan Bahmanyar writes that common sense is a power that perceives all perceived things through the external senses. The term imagination expresses the formative type of memory, and the term memory-remembering or recalling power expresses the verbal logical type of memory. The book “Tahsil” shows that the sensory forms of cognition are useful for the perception of concrete things, while feeling, imagination, and memory grasp separate things. Feeling does not perceive the “man” that is spoken of for many. So is imagination. If you bring any image to the imagination or human emotion, the commonality of other individual images in it will not be possible for you.

Abulhasan Bahmanyar did not consider external and internal sensory forces in isolation from each other, but in unity, as stages of cognition that complement each other. He wrote in his book “Tahsil”: “When a feeling is repeated, it becomes memory, and when memory is repeated, it becomes experience”. The Azerbaijani philosopher traced the development of sensory cognition forms from simple to complex: the power of memory serves imagination. All the forces that precede imagination in the body serve the power of remembering and the power of imagination, and the five senses serve as a common part. In the cognitive teaching of the Eastern Peripatetics, it is shown that the activity of both external and internal sensory forces is directly related to the activity of the organism, and the ability to perceive sensory cognition depends on the corresponding members of the body. In the book “Explanation” it is said: “The soul perceives things brought to the senses and imagination through a member”. According to the Azerbaijani philosopher, sensory cognition becomes possible due to a certain member and thanks to its influence. In this regard, he writes in his treatise “The Levels of Being”: “Every perceived thing manifests itself when it is perceived”.

Eastern peripatetics show that human sensory activity occurs only through the influence of the external world, objective reality on the organism. Ibn Sina wrote in this regard: “We do not necessarily perceive due to the habit of feeling, but on the contrary, when the sensory thing is ready and we approach it with the sensory (force). This idea is also reflected in the book “Tahsil” by Abulhasan Bahmanyar: the assimilation of what is felt and imagined in a member is due to the member being influenced by it, otherwise, even if that thing were present, it would not be assimilated in it. For this reason, the sense of touch does not perceive the quality of the member as the quality of the member. Therefore, the assimilation of these perceptions occurs only due to the member being influenced by the perceived thing. Feelings (emotions and other perceiving soul forces) are considered by Eastern peripatetics to be the correct image, reflection of material beings. Abulhasan Bahmanyar writes: “What is perceived according to real reality and essence is a work that appears in the soul. What is its work is perceived according to accident. For this reason, they judge that there is an existence outside for this perceived, or there is no existence outside”. In another place in the book “Tahsil” it is also said: “Things have an existence in appearance. The existence in the soul is the works of those things that exist in appearance. The composition that exists in the soul is not opposed to the existence in appearance, it is its composition. What is perceived is according to reality, it is essentially a work received in the soul, something that is from outside as an event. For this reason, we say that this thing exists or does not exist, that is, the work that appears in the mind has an existence in appearance, or it does not have an existence in appearance”.

In the theory of cognition of the Eastern Peripatetics, the power of imagination and the power of thought are of particular importance among the external and internal sensory powers of the soul. Ibn Sina and Bahmanyar note that the power of imagination is related to the animal soul, and the power of thought to the human soul. The power of thought ensures the possibility of intellectual cognition. Thus, according to the teachings of the Arabic-speaking Peripatetics, including Bahmanyar, while the powers of the animal soul end in the power of imagination, the powers of the human soul also have the power of thought, or rather, intellectual cognition. The issues of intellectual cognition are widely illuminated in the philosophy of the Eastern Peripatetics. According to the beliefs of the Aristotelian philosophers, information about the external aspects of things can be obtained through feelings, emotions, and perceptions, while when it comes to understanding the essence of things, it is possible only thanks to reason. Abulhasan Bahmanyar writes: “The comprehension of the essences of things is not the

work of the senses. Since they perceive external aspects that can change, the mind comprehends the essences and truths that are constant in things". Abulhasan Bahmanyar interpreted mental cognition as a direct continuation, a subsequent stage, of sensory cognition. In the teaching of the Azerbaijani philosopher, each stage of the cognitive process is a condition for the next stage and prepares it. The information obtained in a specific way by the forms of sensory cognition acquires a new quality after being placed at the disposal of the mind. "Feelings present mixed things to the imagination, imagination presents them to the intellect. Then the intellect discriminates and abstracts in those (things), taking each of the meanings as an individual, and determines the most particular, the most general, the substantial and the accidental. At this time, the first meanings, that is, the initial things for the imagination, are drawn to the mind. After that, (the intellect) makes definitions from them". Abu'l-Hasan Bahmanyar, acting from the position of Ibn Sina, not only does he not necessarily separate the intellectual stage of cognition from its sensory stage, but on the contrary, he says that intellectual information arises on the basis of sensory information. Intellectual information is obtained through sensory information, and its content corresponds to it. "What each individual person perceives with his mind is consistent with what he perceives with his senses". However, intellectual cognition differs from sensory cognition in the method and nature of reflection. Thus, the mind generalizes the existing sense-specific knowledge about a certain thing through abstraction, and as a result, what is understood by the mind becomes general: "What is understood by the mind from the individual and what is understood by the senses from it, as it is said, correspond to each other. However, although what is understood by the mind from the individual, whose type is concentrated in its individual, corresponds to what is understood by the mind in existence, it is not impossible for it to be general in order to be generally conceived in the mind". Therefore, as it is said in the book "Tahsil", rational thought acquires universals in an abstract manner. As a result, it understands not the Zaydi, but the general man. Bahmanyar, who traced the connection between the sensory and mental stages in cognitive activity, wrote in his book "Tahsil": "Things are perceived. This is due to the presence of the perceived during the sensation. The perceived is brought to the subsequent imagination. This sometimes happens together with the disappearance of the thing. The idea of a thing is not at all different from the thing itself. After this, intellectual understanding becomes current. What is perceived by the mind does not exactly correspond to what is perceived, on the contrary, it corresponds to each individual of the sensed kind. For example, the "man" perceived by the mind corresponds to both Zayd, Amr, and Khalid. The idea of "Zayd" is not consistent with Amr, and the one assimilated by the senses is the same".

The Azerbaijani philosopher correctly defines the relationship between the particular and the general concepts in cognition and writes: "Furthermore, know that whoever perceives the particular also perceives the general in one respect. Thus, whoever perceives Socrates, therefore, has perceived "man". Feeling presents Socrates to the soul as "man". However, he is a known "man" mixed with the accidents of man. Then the mind abstracts him and excludes accidents, that is, unrelated accidents, from him. As a result, for him there remains an abstract man, in whom Socrates and Plato are indistinguishable". The Eastern peripatetics, including Bahmanyar, who evaluated the activity of the mind in terms of cognitive ability, saw its importance as a means for acquiring scientific and practical knowledge. Abu'l-Hasan Bahmanyar's theory of cognition, in terms of its content, has great importance not only in medieval peripateticism, but also in Eastern philosophical thought in general. The Azerbaijani philosopher correctly interpreted both the sensory and intellectual stages of cognition in the understanding of objective reality, clarifying the organic connection between them on a scientific basis.

Bahmanyar's theory of cognition is organically connected with his teaching on logic; there, the forms of thinking are especially deeply investigated. Abulhasan Bahmanyar writes about the subject of logic and the tasks of Logic: "Logic is a theoretical art that determines from what forms and materials the correct definition, called the true definition, and the correct syllogism, called the proof, are made, from what forms and materials the convincing definition, called the description, is made, from what forms and materials the convincing syllogism, called the rhetorical when it is strong and expresses a confirmation similar to certainty, is made. It determines from what form and material the incorrect definition is made, from what form and material the incorrect syllogism, which leads to error and is called the sophistry, from what form and material the syllogism, which does not express a confirmation at all, but is imagined with the aim of either awakening the soul's sympathy for something, or gaining its hatred, aversion, or opening it, or squeezing it, is made". According to the Azerbaijani philosopher, the unknown, and then the sought after, which becomes known through thinking, is found thanks to the definition and syllogism. Each of them is either true, or beyond the true (but has its own benefit), or false, or similar to the true. The innate ability of a person often cannot make sufficient distinctions in this classification. If this were not the case, neither disagreements among scientists nor contradictions in the views of one would manifest themselves. Each of the syllogism and definition is formed and arranged from meanings understood in a certain order. Therefore, the matter that they make becomes a form and a form for arrangement. Just as any matter is not suitable for a

house or a chair, and a house cannot be made from the matter of a house, or a chair from the matter of a chair, on the contrary, just as each thing has its own unique form, so every piece of information known through thinking also has its own unique matter and its own unique form, and it becomes truth thanks to these two. Just as when building a house, even if the form is correct, sometimes corruption occurs in terms of matter, and even if the matter is correct, sometimes corruption occurs in terms of form, and sometimes both together, so the corruption that occurs in a definition and syllogism occurs sometimes in terms of form, sometimes in terms of matter, and sometimes both together. “A person believes only in what comes from the senses or what the senses confirm”, in the teaching of Abulhasan Bahmanyar, the knowledge provided by sensory perception is known, while the not yet understood provisions of theoretical sciences are unknown. Like his predecessors, the Azerbaijani philosopher also saw the benefit of logic in protecting a person from thinking errors by showing ways to move from the known to the unknown. Considering that theoretical conversations are made of words, and intellectual thoughts are made of intellectual speeches, Abulhasan Bahmanyar begins his first explanation with the word and its relation to understanding. According to the philosopher, words are the expression of the work (reflection) in the soul only through correspondence and convention, because there is nothing specific to anything in names. Bahmanyar characterizes words as the expression of thought, and writing as the sign of words. He notes that a specific written sign was possible for each work in the soul. However, this is a superficial matter. Therefore, the precaution of using words was taken and writings were compiled by avoiding length. Bahmanyar states that writing and words are not naturalness inherent in the thing in the soul, but rather through convention. The work in the soul is a natural expression (story) of things existing in the external world. Therefore, writing is a different conditional indication (sign) according to the forms that express the letters of the word. Words are different conditional indications according to the forms that express the ideas of the soul. The ideas of the soul are an involuntary indication of visible things. For this reason, visible things are shown, but do not show, while writing shows, but are not shown. Each of the ideas and words of the soul is both indicating and shown. Thus, according to Bahmanyar, concepts (concepts), unlike writing and words, are reflections of visible things, corresponding to them. The book “Tahsil” says: “Visible things and concepts do not differ, while writing and words are different”. Speaking about general and special concepts (universals), Bahmanyar notes that the proof of their meanings, parts of the general concept, and methods of existence are related to the science of metaphysics. However, these concepts are the foundations of logic. The foundations of science are not proven in the

science in which they are foundations, but are established and determined in that science. There are five substantial and accidental general concepts. The substantial general includes genus, species, distinguishing feature, the accidental general includes general accident and special accident, or property.

Abulhasan Bahmanyar considered the parts of general concepts not separately, in isolation from each other, but in unity, in mutual relation. He writes: "A single concept can be a special accident and a general accident in relation to two things, just as "motion" is a special accident in relation to a body, and a general accident in relation to the types of a body. It is even possible for a single thing to be a genus, a species, a special accident and a general accident. For example, "color" is a species of quality, a genus for whiteness and blackness, a special accident for a body, and a general accident for the types of a body. If we give information about Zayd, we say "Animal" by genus, "human" by species, "laughing" by special accident and "white" by general accident". Genus is created from species by generalization, and species is created from genera by specialization (restriction). The number of higher genera that are not covered by any genus is ten. They are called categories (al-maqulat). There is no concept that would be a predicate for these genera. As for the teaching of the Eastern Peripatetics, including Abu al-Hasan Bahmanyar, on definition, here we are talking about both definition in the special sense of the word, its complete and incomplete types, and methods that replace it, namely, analogical and nominal definitions. Abu al-Hasan Bahmanyar indicated the rules that must be observed in order to obtain a correct definition: Definition must be proportional, that is, the one being defined and the one giving the definition must be taken in the same volume. For example, in the definition "Evil is the oppression of people", the concept of "evil" is a genus in relation to the concept of "oppression of people", and is not proportional because it has a wider volume. The definition should not be circular. For example, in the definition "Number is a multitude assembled from units", "number" and "multitude" are the same thing for cognition. Defining something by its opposite is also of this type, for example, "Even is the number added to odd", or "Odd is the number subtracted from even". The definition should not be negative, because existence is known in itself, while non-existence is known by virtue of existence. The one who defines must be clear from the one being defined. For example, when it is said that "Fire is a body similar to the soul", the concept of "soul" is more uncertain than the concept of "fire". In the definition "The sun is a star that rises during the day", the concept of "day" cannot reveal its content because it is known only in relation to the sun. Abu'l-Hasan Bahmanyar has thoroughly investigated the judgment and its various types. Here, the judgment is characterized as

a thought that affirms or denies something about something, in accordance with Aristotle's teaching of logic. Bahmanyar, who examines the definite and conditional forms of judgments, begins his explanation with a definite judgment. He shows that a definite judgment is completed with three things: the subject meaning, the predicate meaning, and the relationship between the two. Judgments are divided into two parts, affirmative and negative in terms of quality. A categorical affirmative judgment is a proposition that asserts that something belongs to something else, for example, "Man is a living being". This means that we must assume that what we assume "man" in the mind is a "living being" in any case, whether it exists in the visible world or not, without adding anything. A categorical negative judgment is a proposition that asserts that something does not belong to something else. Conditional judgments have two forms, namely conditional unifying and conditional-distributive. For example, in the judgment "If the sun has risen, then it is daytime" - a proposition is asserted that asserts the relation of union between "the sun has risen" and "then it is daytime". Thus, here it is necessary that the second statement follows the first. If we say "Either the sun has risen, or it is daytime", here it is necessary that there is a relation between the two statements that one negates the other. Each of these two discourses, the conditional-unifying and conditional-distributive sentences, also has a structure in which the proposition is put forward according to the relation that makes the discourse definitive. For example, the discourse "the sun has risen" is applied to the assertion of the relation between "has risen" and "the sun". The first part of each conditional sentence to which the conditional particle is attached is called the antecedent (preceding-preceding) and the second part is called the final part (consequence-preceding). Bahmanyar notes that in conditional sentences, the antecedent is the subject in simple sentences, and the final part is the predicate. The structure and arrangement of the sentence are its form, and the specific content of the members are its matter. Regardless of whether the predicate is affirmative or negative, its relation to the subject is either the relation of necessity of existence, for example, "Man is a living being", or the relation of necessity of non-existence, that is, the relation of necessity of an impossible non-existence, for example, "Man is an inanimate being", or the relation of that which neither its existence nor its non-existence is necessary, for example, "secretaryship" for "man" is an example of this. For example, "Man is a secretary" and "Man is not a secretary".

Thus, all judgments are either obligatory, possible, or impossible. When one of these matters is used in judgments, it is called modality (*al-jiha*). When considering judgments in terms of content, the Azerbaijani philosopher

investigated their types such as a priori propositions, propositions based on conjecture, similar propositions, and propositions based on imagination. A priori propositions are either beliefs or acquired propositions. Beliefs are of three types, that is, they are formed from propositions based on obligatory acceptance, known, and delusion. Obligatory acceptance propositions are initial information and are obtained from observation and experience. Knowledge based on intuition and public reports is also of this type. Initial information is judgments that the clear mind considers obligatory not due to any external reasons, but due to itself, due to its innate nature. Information obtained from observation is like sensory information. They are judgments that we use in relation to things we receive from the senses. The proposition that the sun exists, that it gives light, and that fire burns are of this kind. The same is true of the propositions based on the observation of non-sensual forces of the soul, for example, we know that we have a thought, as well as a fear, an anger, and we understand ourselves and our actions. The information gained through experience is the propositions and propositions that arise from our repeated observations. As a result, a strong opinion is strengthened without any doubt. Experience can make the propositions obligatory in the majority or absolutely. It is not devoid of a hidden syllogistic force that is enriched with observations. Knowledge based on intuition is also similar to the information gained through experience. Like his predecessors, Abu'l-Hasan Bahmanyar also viewed the proposition as only an element of inference. Bahmanyar calls inference "an art that leads to a certain goal". He notes that every art is related to a certain matter and form. Just as the product of art varies with the variety of matter and decree, so reasoning also varies with the variety of what it is formed from, or with the variety of its correct and incorrect construction. According to Bahmanyar, the purpose of reasoning is to acquire a certain knowledge or assumption through acquisition. The Azerbaijani philosopher writes that knowledge about the unknown is not obtained from any existing knowledge, but, on the contrary, with the help of a knowledge that has a special relationship to the unknown, as well as a specific structure. In short, it is inevitable that there are initial confirmations that have not yet been acquired through thought, because subsequent understandings and judgments are acquired thanks to them. Reasoning is obtained from the comparison of one or more judgments. Direct reasoning, in which another judgment is deduced from any judgment, is usually considered in the logic of the Eastern Peripatetics in the discussion of judgments. As for indirect reasoning, its types such as deduction, induction and analogy are distinguished. Deductive reasoning takes the form of a syllogism. Bahmanyar, speaking from the position of Ibn Sina, writes: "A syllogism is a speech in which, if more than one premise is put forward, another premise

necessarily follows from the premises put forward, not due to accidents (extraneous things), but due to themselves”. The philosopher notes that if there is a certain sought-after thing in the inference and if the thing from which that sought-after thing is drawn is sought, then this is a syllogism. If a syllogism is constructed by chance and leads to an unsought conclusion, then in fact it is not a syllogism. Bahmanyar, in general, and the Eastern peripatetics have extensively explained the constructive and exclusive types of syllogisms according to their nature of giving a conclusion. Each of the judgments given in a syllogism is called a premise, and the subject and predicate in them are called terms. In the book “Tahsil” it is noted that each constructive simple definite syllogism has a common part that is repeated in a definite syllogism. It is the middle term, for example, when we say “Every S is V” and “Every V is A”, V is the middle term. Abulhasan Bahmanyar, while showing the parts of a syllogism, writes that the conclusion is obtained from the combination of the two sides, for example, “Every S is A”. As a result, the subject or antecedent (in this example S) is called the minor term, the predicate or end (here A) is called the major term. The premise in which the minor term is involved is the minor, and the premise in which the major term is involved is the major premise.

Bahmanyar writes that, like judgments, premises can be definite, indefinite, and individual. The organization of minor and major premises is called construction. The form of the structure, which characterizes the state of the middle term in relation to the side terms, is a figure. A construction from which another judgment necessarily follows is called a syllogism. That judgment is sought when it is put forward according to the organization of the construction, and when it is necessarily deduced, it is the conclusion. Four figures are determined in a syllogism, depending on the state of the middle term. The book “Tahsil” also provides necessary information about abbreviated and complex syllogisms. Bahmanyar notes that in a syllogism, a conclusion is drawn from two premises made up of three terms. However, if the sought-after is determined with the help of many premises, there are various syllogisms here. These are called complex syllogisms, and they can be both constitutive and exclusive. When conducting a judgment, a syllogism is usually used not in full, but in abbreviation. Induction and analogy also occupy a certain place in the logic of the Eastern Peripatetics. Bahmanyar, who considers induction as a special form of inference, writes: “Induction is a proposition advanced about the general based on cases existing in many particulars”. “As for analogy, as it is mentioned in the book “Tahsil”, it is a proposition advanced about the unseen based on what exists in the example of the observed thing”. For example, taking the example of a house, they say

that the body was also created later, given the fact that the house was created later. Bahmanyar and Ibn Sina considered this form of inference invalid. As it is mentioned in the book “Tahsil”, here, instead of the specific judgment, the general judgment is mistakenly drawn. In the logic of the Eastern Peripatetics, the ideas about the form and matter of inference are especially valuable. The form of inference means its structure, the relationship between the premises, and the matter means the factual content of the premises. The correctness of an argument depends not only on the correctness of its structure and form, but also on the correctness of the factual content of its premises. Arabic-speaking philosophers have distinguished five types of argument in terms of the certainty of the factual content in the argument: 1) proof (al-burhan), 2) dialectics (al-jadal), 3) rhetoric (al-khitabah), 4) poetics (ash-shir) and 5) sophistry (al-mughalatah). Among them, proof occupies an important place. Bahmanyar writes that proof is an argument made from certain premises in order to draw a certain conclusion. Presumably, premises consist of initial information, either information gained through experience, or sensory information, or information provided by the public. If the correctness of the conclusion is deduced from the correctness of the premises, such an argument is called direct proof. In addition, there is indirect evidence, which is indicated by the terms both the syllogism of contradiction and the syllogism of impossibility. The syllogism of impossibility is made up of two syllogisms, the constitutive and the exclusive. Here, a certain proposition put forward is proven by proving the impossibility of the proposition that contradicts it. The Eastern Peripatetics, while discussing the issues of cognition and logic, also paid attention to the meanings carried by terms such as thought, mind, intelligence, and intuition. Bahmanyar writes in his book “Tahsil”: “Thought is a force that the mind benefits from”, “Thought is the movement of the human mind towards the beginnings of concepts, from which it proceeds to concepts”, “Mind is the power of the soul that prepares the method of acquiring knowledge”, “Intelligence is the ability to intuition”, “Intuition is the movement of the soul aimed at finding the middle term when the sought term is given, or at finding the greatest term when the middle term is found. In short, intuition is the speed of moving from the known to the unknown, for example, someone sees the shape of the Moon’s illumination when it is near or far from the Sun, and intuitively understands that it receives light from the Sun”. According to the Eastern peripatetics, the main difference between the human soul and the animal soul lies primarily in the ability to perceive.

According to Bahmanyar, who approaches the benefits of philosophical knowledge from the perspective of moral quality, every acquired knowledge should serve to enrich a person’s spirituality and instill beautiful virtues in him,

otherwise that knowledge is useless. In the eyes of the thinker, even if a person greedy for wealth has the science of wisdom, he does not have the pleasure of wisdom. Thus, in a perfect person, the feeling of intellectual pleasure is stronger than pleasure, or rather, “True pleasure is intellectual pleasure”. For “intellectual pleasures are healing where pain does not follow, health where disease does not approach”. Bahmanyar, who considered intelligence to be the greatest asset, gave it priority over all wealth, because “wealth protects, and intelligence protects a person”. Intelligence, according to the philosopher, is not satisfied with only providing theoretical understanding, but is also a factor in vital activity: “Intellect is a helper in a foreign land”; “When you are troubled, suppress your sorrow with determination, mobilize your mind to find a way out and escape”; “Do not be sad about what has happened, try to eliminate it, to overcome it.”... Bahmanyar, the scholars who studied with him, and their students played a great role in the development of peripatetic philosophy in the Muslim Eastern countries. Like his teacher Ibn Sina, the Azerbaijani philosopher also produced a number of prominent scholars. Among them, Abu’labbas Fazl ibn Muhammad Lavkari Marvi, according to medieval authors, “knew the fields of philosophical sciences, their subtle and great issues”. The book “The Declaration of Truth with the Guarantee of Correctness” (“Bayan al-haqq bi daman as-sidq”) occupies a central place in the philosopher’s work. Zahir al-Din Beyhaqi notes that Abu’labbas Lavkari is the author of many other treatises, explanations and summaries, as well as qasidahs and poetry divans. His ode “The Secrets of Wisdom” (“Asrar al-Hikma”) also has a philosophical content. It illuminates the issues of logic, natural science, mathematics and metaphysics. Sources mention Abu’labbas Lawkari’s students, including “a perfect philosopher in the field of wisdom sciences” Muhammad ibn Abutahir Marvazi (...-1144), “philosopher, physician, engineer, writer” Eynazzaman Marvazi, teacher of the Nizamiya madrasah Asad Meyhani (...-1133), Abdurrazaq Turki (...-1142), Afzal al-Din Gilani and others. “The great philosopher, the honorable of the most virtuous, Abdurrazaq Turki... was skilled in the art of geometry and a scholar of intellectual sciences”. Zahir al-Din Bayhaqi, who corresponded with the philosopher personally, reports that he participated in scientific debates. He writes that he knew most of Ibn Sina’s books by heart and was familiar with the issues raised in them. If we follow the teacher-student relationship sequentially, we can reach Nasir al-Din Tusi in several ways: 1) Abulfath Ibn Khayyam studied in Bahmanyar, from whom Sharaf al-Din Masudi, from whom Fakhr al-Din Razi, from whom Qutb al-Din Misri, from whom Asir al-Din Abhari, and from whom Nasir al-Din Tusi studied; 2) Abu’labbas Lawkar studied in Bahmanyar, from whom Afzal al-Din Gilani, from whom Farid al-Din Nishaburi, and from whom Nasir al-Din Tusi studied.

Nizami Ganjavi

Ilyas Yusif oglu Nizami Ganjavi was born in 1141 in Ganja and lived there until the end of his life (1209). He received an excellent education, studied seriously, and tried to increase his knowledge by listening to the conversations of the wise men of the people. The thinker, who had a deep understanding of religious and secular sciences, built his artistic creativity on that foundation. Nizami refused to live in palaces and lived a poor life. Unlike hermits and some Sufis, he had a realistic attitude towards material blessings and wealth in general. The thinker, who said, “Do not be the soil of each foot for a handful of water and bread”, endured difficulties and deprivations according to the principle of living only with lawful labor, and lived frugally. Nizami married Afag (Anag), a “smart, perfect, beautiful, and graceful” Kipchak girl, whom the ruler of Derbent sent as a gift. Afag’s untimely death broke the poet’s heart and exposed him to the cares of a young child. Later, remembering Afag, Nizami wrote: “When I needed to move like the Turks, he plundered my life like a Turk. If my Turk moved from my tent, O God, protect my Turkzadeh!” Nizami Ganjavi began his creative work with lyric poems and continued to write works in this genre until the end of his life. His qasids, ghazals and rubais are completely consistent with his poems in terms of their content and ideological direction. The poet is famous in the history of world literature for his five poems - “Khamsa”: “The Treasury of Secrets” (“Makhzan ul-asrar”), “Khosrov and Shirin”, “Leyli and Majnun”, “Seven Beauties” (“Haft peyker”) and “Iskendername”. Nizami is one of the executors of the noble moral qualities he preaches. The poet, who highly values hard work, is first and foremost a hard worker himself. He makes it his principle to produce more than he consumes: “Like a silkworm, if I eat a leaf with my own work, I will give away silk. If I drink a single unholy water, I will not take a single halal cooked food out of my mouth. If I do not create a treasure, I will not sleep at night”. Nizami addresses those who envy the achievements he has achieved through hard work and says: “Come and see me digging a mine at night, not digging a mine, but digging my own soul. Every word I want to get out of my mouth, I come to my chest with

how many strokes. By burning my brain a hundred times, I get a candle at night". The poet says that the treasury of words (the mine door) is unlocked and open to everyone, because its lofty goal is to serve the people: "I must grow a tree from a single grain so that if everyone learns a fruit from it, the one who planted the tree will say, "Oh, happy!"".

Nizami Ganjavi had great hope for the future and deeply believed that he would live forever with the works he created. The thinker poet, who erected a magnificent monument to himself with the pearls of immortal art, rightly wrote: "When you read this poem, you find Nizami's presence among the words. How can the one who reveals a secret to you in every verse remain hidden from you? After a hundred years, if you ask: "Where is he?" a voice will come from every verse: "Here he is!" The works of Nizami, who lived and created in an enthusiastic socio-political and profound scientific-cultural environment, are rich in philosophical ideas. His thoughts on existence and cognition, while reflecting the progressive concepts of the era, are distinguished by their style, notation, manner, as well as a number of original aspects. About God and existence In Nizami Ganjavi's views on existence, first of all, God and existence (the world of material and spiritual things) and the relationship between them are considered. The philosophical thoughts of the thinker poet on this matter were formed and formed on the basis of the existing teachings of that era, especially Islam. The Quran The poet, who made the first verse of "Bismillah-ir-rahman-ir-rahim" ("In the name of Allah, the Most Gracious, the Most Merciful") the first line of his first poem "The Treasury of Secrets", interpreted it as "the key to the door of the treasury of the wise men". Therefore, "The beginning of thought and the end of speech are in the name of God". The words used to describe Allah in Nizami's works are very close to religious expressions and sound in harmony with them. In the poet's eyes, "Allah" is an incomparably broad concept: "His beginning is the beginning without beginning, his end is the end without end", "He is Allah who has no external dimension, his body has no beginning or end". Thus, Allah's "existence and attributes are eternal and eternal". It is said about the eternal beginningless being: "You were not born, everyone else was born". The eternity and infinity of Allah lies in His immortality and indestructibility.

Nizami's Eternity He addresses God with the following words: "Your existence is from yourself", "No one else's existence comes from yourself". Nizami's views on existence, in general, are philosophical thoughts that are profound, but they are also extremely logical and independent in their original expression. His ideas do not fit into the mold of Sufism, Ismailism, pantheism, and other isms. The pantheistic mood that emerged in a state

of mystical ecstasy (wajd) was completely alien to Nizami's worldview. Saying that "it is inappropriate to seek divinity in oneself", the thinker wrote with reference to God: "Who else can dare to say: 'Ana-al-haqq?'" When explaining the relationship between God and existence, Nizami based his interpretation on the belief that the world was created by divine decree. He calls God "the inventor of existence", "the creator of the basis of existence", and "the creator of all that exists", and he establishes his idea with the religious expression "kun fayakun" ("by saying be, it becomes"): "Whatever is moving and immobile, was created by Your 'kun fayaku'. However, Nizami did not describe the process of creation exactly as in the holy books, but in some places he brought it closer to a philosophical meaning. According to the poet, the emergence of existence is due to the eternal generosity and grace of God: "When His generosity and grace became eternal, existence was freed from the shackles of non-existence". "The existence of God, who created existence, is an eternal storehouse of generosity". "He is the creator of all sources of generosity, the creator of all that exists". Just as the Eastern peripatetics knew that existence arose from the overflowing of the Necessary Being, Nizami also considered it a drop from the ocean of God. According to Peripateticism, existence necessarily emerged from Necessary Being. Nizami, however, showed that that drop was a "throwing" by God's free will: "God's grace bestowed His bounty and threw a drop from His ocean". The thinker said, "The water-colored sky (celestial sphere) immediately moved from that drop that came out", and although he approached peripatetic philosophy, he considered God to be the direct creator and owner of every being: "In this old eternal world, who but God can say, 'This being is mine?'" In peripatetic philosophy, the Necessary Being is only the cause of the first result, while the causes of subsequent beings form a chain of levels. In religions, God is the direct creator of every being. Nizami opposed considering God's power as a cause and preferring cause over power, and wrote: "If creation is entrusted to a cause, then what is the cause of the cause itself?" Nizami shows that it is God who not only brings existing things into existence, but also gives them movement and life: "Who could give a curved circuit to a cause other than You?"

Who could pour the salt of life into the pot of matter?" The poet writes in accordance with the idea of "first impulse" from Aristotle that there is a turner of what turns. You can compare a spinning wheel with the one that turns with a spinning wheel. Even if you see it, if you do not spin it for the first time, it will not spin. If it is spun by the hand of a connoisseur, that rotation will last for several hours. The cycle of the universe is also like this. The harmony and proportion in the world of existing things are explained in Nizami's works

primarily by the will of God, directly by His intervention: “You adorned such a world with this beauty, and you did not ask for help from anyone. You mixed heat, cold, dryness and age in proportion to each other”, “Everything in this world was established by “what God said”. It is God who regulates the work of all existence. In short, everything in existence is governed only by the will of God. Nizami considered the intervention of the heavens and stars in the course of life on earth and in human destiny to be invalid: “How can good or evil emerge from the stars? They themselves are helpless in the face of good and evil. If the stars could give happiness, Keygubad would have been born from the astrologer”. In Nizami’s works, the structure of the universe is considered both from top to bottom and from bottom to top. The first case is mainly manifested in the description of God’s act of creation, and the second case is related to the prophet’s ascension. The Earth interested Nizami more in terms of being our home. The thinker interpreted the rotation of the planets and heavens around the Earth as their worship of the soil. He wrote that everything on earth, whether it be a barley grain or black money, is formed from four elements. Nizami considered earth superior to the other three elements (fire, air, and water): “Cling to the earth, do not think of danger. Hold the earth far above the other three gems. Although all gems shine, the most precious (valuable) of them all is earth. Earth manifests in all three of them, and none of the three is visible in the earth”. Since Nizami understood existence within a limited space, he called the end of the Universe its peak. There is no difference between ascending to the peak and descending to the horizon in rotations along the same radius: “No matter how much the firmament (celestial sphere), which has seven wave environments, rotates, it is still at the peak. Whether it is on the horizon or at the peak, wherever it goes, its face is towards the height. The Universe, which is its walking space, is its height, its end”. In the relationship between existence and God, the categories of time and space are not considered. Nizami wrote that the path to the presence of God has no time. Those who managed to look behind its curtain found their way to Him in a dimensionless way. This suggests the idea of God’s immensity in time and space. Although Nizami knew that His existence had appeared, he did not consider it to be in vain: “Although the age of the world has passed, not a single hair has fallen from its head”. Nizami said that everything in the world is constantly changing and renewing. Only certain material beings are doomed to destruction, which also pass from one form to another. In this sense: “Every land is the face of a free (strong, every step is taken on the head of a prince”. Thus, Nizami Ganjavi deeply assimilated religious and secular sciences, existing teachings, and on that ideological basis expressed his thoughts on existence in a highly

poetic manner. All this forms a unity with thoughts about man and society. Nizami Ganjavi viewed man and society as a unique component of the general existence, the Universe, and constantly monitored the relationships between them. The poet-thinker evaluated the events taking place in nature and society from the perspective of human interests. In Eastern religious and philosophical thought, man is characterized as the most perfect creation on earth. "The verse of the Quran, "We have created man in the best of creations", testifies to his superiority over other beings. In this sense, the poet says, "I am the son of Adam, I am superior to the angels". In one verse, all existing things, except for the devil, are shown bowing down to man. In many religious sects, including Shiite sects, as well as in pantheistic Sufism, man was deified and elevated to the level of God. The Eastern Peripatetics and Ishraqis, on the other hand, considered man superior to other living beings because of his mind and cognitive ability. Nizami, who said to man, "They have drawn your image very beautifully with the tip of that sharpened pen", wrote in his poem "The Treasury of Secrets": "O man who is flirting like a star on earth, both the star and the sky are flirting with you". Man is an image reflected in the preserved tablet, knowing all the secrets of the universe and standing above both worlds: "If you want to search for the letters of the universe, all "It is in you, you are on that board yourself". In Nizami's works, the human figure is displayed in the form of a prophet (Adam, Muhammad, Khidr, etc.), a just king, a hard worker, and in general, a person who is favored by creation. In the form of Muhammad, man rises to the highest level: during the Ascension, he reaches the ultimate limit of existence, above the Throne, and "the ring of the two worlds becomes his subordinate".

The thinker described Muhammad as the brightest point in the Universe, a figure who lit the candle of Allah in his heart, who, although illiterate, had studied the lesson of Eternity to the end. Nizami's mystical description of the fact that Muhammad reached Allah is in line with the content shown in religious literature: no one's unity or identity with Allah is considered permissible. The poet raises him above the material world by saying not only to the prophet, but also to man in general, "Your circle is beyond the circle, your value is greater than two worlds". Majnun says to his father: "O sky of majesty, you are higher than the sky in height". According to Nizami, since man was created honorably from creation, he should be a richly spiritual and a great achiever. In the poet's eyes, man is the master of the earth due to his skills and abilities. Everything in the world is at his service. Whether a king or an ordinary subject, a person has a number of individual qualities in life: intelligent, knowledgeable, skillful, hardworking, truthful, etc. are

distinguished for their admirable qualities. Nizami considered the harmony of personal and public interests to be necessary in life: "One should sing with the music of the world. The world belongs to those who are in harmony with the world". The humanist poet considered it noble to take on the people's labor: "Seek labor for yourself, and comfort for your friends". He preached the need to work hard for the people and wrote: "You should make yourself a candle and burn for the sake of others", "Try to be useful to the people, decorate the world with your good deeds, it is good to be as good-natured as a flower so that the horizons of its pleasant fragrance will envelop you". Humanistic aspects and tendencies in human nature are directly manifested in relation to others. This is taken by Nizami in unity with such higher qualities as patriotism, friendship, generosity, honesty, and justice, and illuminated in an ethical and socio-political plan. The relationship between the king and the subjects occupies a central place in Nizami Ganjavi's thoughts on man and society. The thinker shows that the material and spiritual growth of the country, the socio-political progress of the country depend greatly on the actions of the shah who leads it. All the poems of the poet, who opposes justice and fairness to injustice and oppression, focus on this topic, and in "The Treasury of Secrets" it is given considerable space: "The shah who regulates the affairs of the country must observe the rights of his subjects so that everyone bows to what is written in his decree and loves him with all his heart and soul", "Justice is the main condition of kingship. The cruelty of the world is enough for us anyway", "A country can be powerful (eternal) only with justice". The one who acts with justice and fairness achieves success: "If the ruler is just, he will reach the position of emir. If the emir is just, he will become the shah of the country". Thus, "the basis of all victories is justice, and the root of all losses is oppression". "The state of the Turks rose because justice prevailed in the country". The inhabitants of the just city described by Nizami in his poem "Isgandername" are similar to the Akhs who preach the idea of a fatwa due to their hospitable and humanistic nature: "If a comrade is helpless, we help, if he is in trouble, we save", "We do not withhold anything from each other". Iskander concludes that "the world rests on the good": "Undoubtedly, in the eyes of the one who studies the world, the world stands in its place because of these good people. The pillars of the world were also these people". Nizami Ganjavi's thoughts on cognition are broad in content and correspond to the scientific and philosophical thought of that time. According to the thinker's belief, a person, "whose self is under the sky, and his opinion is above it", is, first of all, the noblest of the earth due to his cognitive abilities. He has both sensation, feeling and perception, as well as reason and intelligence. The emotional stage is also characteristic of

animals. However, this is qualitatively superior because it is correctly directed by the power of thinking in people. Nizami saw the mental maturity of a person in trying to increase his cognitive ability and in acquiring scientific knowledge. In his works, the issues of science and cognition were considered in a related and interconnected way. The poet considered it necessary to study both religious and secular sciences. In the poem "Leyli and Majnun", he advises his son: "Learn that science that is beneficial". Talent is not enough to learn science, great effort and intense effort are also needed: "How many talented but lazy people have become potters as a result of their laziness. How many blind (dumb) hearts have become experts in the seven climates thanks to education". According to Nizami, a person, distinguished from other living beings by his high ability, has the ability to judge all beings: "They have written another existence for us from the yeast from which natures are kneaded, so that we may look carefully, seek the secret, find the bottom line, see both the earth and the sky, and examine this and that one by one". In accordance with the ideology of the Middle Ages, the object of cognition in Nizami's works is man himself, the world of existing things, and God. All of these are not considered in isolation from each other, but in a certain relationship, in a connected way. By understanding himself, a person determines his place and position in life. He enters the understanding of the world of existing things. In fiction, including poetry, the course of the cognitive process is reflected in the logical flow of descriptions and narratives, and a conclusion is reached about whether the world is comprehensible or not. Nizami fundamentally focused on the possibility of perceiving material existence, various things and events in it through the senses and reason. In the works of the thinker, the picture of the mysterious landscape of the universe, the world of the heavens and stars, the praise of the charming beauty of nature, the description of living, vital human figures are the products of direct feelings, perception and imagination. All subsequent judgments, mental activity and thoughts rise on the knowledge obtained from sensory observations. On this path from vivid observation to abstract thinking, Nizami Ganjavi made an effort to study the phenomena of nature and society and to unravel unsolved mysteries. He wrote: "If you look at everything, there is a hidden treasure in it. Try to make the key to that treasure be made of steel, not glass". "Being inattentive is not bravery, inattentiveness is a sign of madness". The poet, who said that "the mind leads us to knowledge", wrote: "Either follow the path of the mind and find light, or keep your skirt away from its door!". Nizami showed that the cognitive capacity of the mind (thought) does not go beyond the material world. Addressing God, he says: "You have so raised the fence of the sky that you

have enslaved thought within it. You have so raised the lotus-colored arch that thought cannot rise above it". The poet returns to this idea elsewhere and writes: "The secrets in the sky and on earth are within the scope of human thought. If thought wants to go beyond its scope, it cannot raise its head beyond the limits of the scope, it can reach each level so far that the limit of that level reaches its end. When the limit of the universe reaches its end, there is no trace of aspects left in thought". When it comes to understanding God, according to Nizami, all created beings strive for this: "All those who have fallen from the tip of God's compass seek Him, just like us". It is considered impossible to understand God directly through sensory and logical means. Nizami repeatedly noted the helplessness of reason and imagination in this matter: "The mind cannot find You to the end. Your existence always crushes the satellite of understanding from the inaccessible place", "Despite all its intelligence, the mind is stunned before You and cannot move. How can the mind complete Your path, how can imagination follow such a thing?". In the Middle Ages, the understanding of God was considered possible directly through revelation (intuition) in religious-mystical teachings and indirectly in religious-scholastic teachings. Both forms of understanding God are shown in Nizami's works. Direct understanding, which is related to the prophet's ascension in religion, is given by the term "vision". The poet wrote about the prophet who reached the presence of God: "It is commendable here that it can be said: he definitely saw God and God must be seen". Since God is immaterial, "there is no space and time to see Him, because He is very far from space and time". Nizami once again notes that "Muhammad saw the source of existence with the eyes of understanding, not with any other eye". The eye of understanding is the eye of the heart, which is opposed to the senses and emotions: "Stay away from those who obstruct the path of feelings, only your heart knows your path, the heart is complete!". Indirect understanding of God, according to Nizami, occurs through a person's understanding of himself or existence through reason. In the first case, it is based on a famous hadith said on behalf of the prophet: "He who understands himself also understands his Lord". Nizami wrote about that hadith: "Understand God, for the veil of creation becomes very thin in the presence of the people of insight. Understand yourself, for if you understand yourself through meanings, you will also understand God". Those who take the hadith "He who understands himself also understands his Lord" and link it to Sufism and claim that Nizami was influenced by Sufism in this way are mistaken. It should not be forgotten that hadiths and their interpretations were in the field before Sufism.

Another way to understand God is to understand existence. The Eastern Peripatetics accordingly said that the first cause is known by its effect, and the existence of the cause is investigated by the existence of the effect. Nizami accepted the relationship of the Creator to the creature instead of cause and effect. He wrote: "If any artistic (beautiful) pattern appears before you, think only of its creator". All existence that has come into being indicates the existence of God. "The seven beauties are also addressed to God: "You are clear before the people of insight". Here, the concept of "people of insight" does not refer to mystical Sufis. Nizami shows that God is clear not in form, but in the forms He has created (the world of existing things). This idea is expressed more clearly in the poem "Iskendername": "Every created thing shows its creator to those who have the opportunity to see". When Nizami says "I see only You in all created things, because You are the creator, they were created", he is thinking about the Creator based on the creation. This reminds us of understanding the result through reason: "Every form (painting) indicates the existence of the artist who painted it, next to the mind and intelligence". "What can be the criterion for understanding God other than evidence or comparison? The comparison of the mind can work to the point where a proof of the creator is revealed". Like Bahmanyar and some other philosophers, Nizami Ganjavi also approached the benefit of philosophical knowledge and understanding existence in terms of moral quality. He wrote: "Only the mind is worthy of friendship, if you have the mind, you have everything. Woe to the man who does not know the value of the mind! He is a man in appearance, but a monster in nature". Similarly, the mind is "more valuable than gold, which causes suffering and fear when accumulated", "Your eyes shine with gold, and this is a bad thing. It is the mind that gives light to the eyes in the world". The optimistic spirit in Bahmanyar's philosophy is even more characteristic of Nizami's poetry: "Do not despair of seeking a solution. It is not surprising that the grain turns brown. Nothing you hope for can justify your hope. "There is great hope in despair, the end of the dark night will be a white morning". The poet's ideas about cognition carry a progressive content: a person who understands himself, existence and God becomes spiritually purified, perfected, and looks to the future with an optimistic eye. Thus, Nizami Ganjavi's philosophical thoughts - his judgments about God and existence, man and society, science and cognition - were at the level of the rich ideology of the era in terms of their bright content and significant scientific value. The deep scientific and philosophical ideas mastered by the thinker poet raised artistic thinking to extraordinary perfection in his work and ensured the creation of unique pearls of art full of great ideals.

Nasiraddin Tusi

Nasir al-Din Muhammad Tusi (1201-1274) is famous as a great encyclopedist, scholar, and prominent philosopher. Kamal al-Din Ibn Yunus, Farid al-Din Nishaburi, Salim ibn Bidar, and Azerbaijani philosophers Shams al-Din Khosrowshahi and Asir al-Din Abhari taught him. Nasir al-Din Tusi actively participated in public and political life and was the vizier of Hulagu. Nasir al-Din Tusi, who was perfectly educated, had a rich creative path and wrote valuable works. Ibn al-Ibri, who was personally acquainted with the philosopher, shows that he has wonderful works on logic, natural science, metaphysics, geometry, and other sciences. The historian focuses especially on the book “Ethics”, known as “Akhlāqi-Nasiri”: “Here are concentrated the correct thoughts of Plato and Aristotle on practical wisdom. It strengthened the ideas of previous scholars and resolved the doubts and errors made by later scholars in their beliefs”. Ibn Shakir Qutb (1287-1363) was a follower of Nasir al-Din Tusi’s contributions to philosophy, logic, nature, mathematics, law, etc. He has recorded more than thirty works in various fields of science: “Treatise on Cosmography” (“ar-Risala fi elm al-hayya”), “Ilkhani astronomical table” (“Zij-i ilkhani”), “Algebra and its counterpart” (“al-Jabr wa-lmuqabala”), “Explanation of Euclid’s book “Heavenly phenomena” (“Tahrir kitab “Zahirat atfalak” li-Uqlidis”), “Isolation of the Word” (“Tajrid al-kalam”), “Division of the Existence and its Parts” (“Qismat-e majudat wa aqsam-e an”), “The Basis of Quotation”, (“Asas al-iqtibas”), “Commentary on the Book of Signs and Notes” (“Sharh kitab al-Isharat wa-t-tanbihat”), “Footnotes to the first part of the book of the law of medicine” (“al- Hawashi ala kulliyat al-Qanun fi-t-tibb”) and i.a. Nasir al-Din Tusi worked on his commentary on Ibn Sina’s “Signs and Notes” for about twenty years and completed it in 1246. The author wrote this commentary while in a kind of imprisonment in the Alamut fortress under difficult conditions. At the end of the book, the thinker notes: “I wrote most of its parts in the most difficult conditions, and I composed most of them in a heart-wrenching period. Every era of those times was filled with sadness, painful torment, regret and great longing. In those places, hellfire

was burning at every moment, and boiling water was poured over it. My eyes were never without tears, my heart without sorrow. My sorrows and worries increased, and my cares and sorrows increased". Nasir al-Din Tusi is presented in the sources as a humanist and a broad-hearted person: "He was good-looking, kind, generous, meek, good-natured and of great virtue". One of the greatest contributions of the thinker to the history of culture was the establishment of the Maragha Observatory, the gathering of prominent scientists of the time around him, and the creation of conditions for their work. Nasir al-Din Tusi saw the importance of scientific knowledge in its necessity for people. It is said that when the scientist came up with the idea of building an observatory, Hulagu asked him about the benefits of astronomy. He said: Order a person to climb to a high place without anyone knowing and throw a large copper bowl from above. They did so. Everyone was terrified by the noise of the bowl, and some even almost shook. Nasir al-Din Tusi and Hulagu, however, did not disturb their state because they were aware of the event. The philosopher said, look, this is also the benefit of astronomy, you do not remain unaware of the event that is happening.

Sources state that Nasir al-Din Tusi went from Maragha to Baghdad with many of his students and friends, and died there after some time. His work at the Maragha Observatory was continued by his eldest son, Sadr al-Din Ali. Philosopher Hasan ibn Ahmad reports: "I traveled to Maragha. I saw the Observatory and its director, Ali, the son of Khaja Nasir al-Din Tusi. He was a virtuous young man in Persian poetry and astronomy". Following the example of his predecessors, Nasir al-Din Tusi often expressed philosophy in the term wisdom, writing that it is to understand everything as it is, to do everything as it should be done. According to the philosopher, as a result of this, human spirituality is improved as much as possible, rises to the desired level. The doctrine of being, the theory of cognition, and logic are organically interconnected in Nasir al-Din Tusi's philosophical system. The Azerbaijani philosopher Farabi, following the position of Ibn Sina and Bahmanyar, wrote that existence is divided into two parts: necessary and possible. He dwelled in detail on the interpretation of possible existence: possible existence is divided into substance consisting of matter, form, body, mind and soul, as well as accidents expressed in quantity, quality, space, time and other categories. The philosopher shows that objects are formed from matter and form. Fire, air, water and earth are simple, and minerals, plants and animals formed from them are complex objects. The idea of the indestructibility, immortality and eternity of the material world made Nasir al-Din Tusi think, and he, like his peripatetic predecessors, took a positive approach to this issue. The existence or destruction of existing things is considered in terms of actuality and potentiality. "The proof of this is that if a being

has the ability to both remain eternal and perish, then its eternity belongs to actuality, and its destruction to potentiality”. Actuality is eternal, potentiality is temporary. A meeting point, a mutual connection between actuality and potentiality is necessary. “Therefore, the actuality that will remain eternal and the potentiality that will perish are as if dissolved in each other at the meeting point; because when potentiality perishes, its nature cannot remain in itself. It must then pass into actuality that can remain eternal”. Nasir al-Din Tusi concludes from this that “everything that can perish must be within a certain space, in a certain state. The state will be either a form or a transient sign. Therefore, perishability (fana) belongs only to form and transient sign”. Like his peripatetic predecessors, Nasir al-Din Tusi understood the destruction of material beings not as their absolute disappearance, but as the replacement of one by another, as the cessation of the existence of the old being, only through the change of their forms and signs. This is a dialectical process. Here, the one who denies is himself denied. Since transformation can be mutual, a common aspect between the old and the new is inevitable.

Nasir al-Din Tusi gave a correct, objective picture of the dialectical development in material existence. He writes: “If a person, with the eyes of a careful and perfect researcher, looks at the change of substances, the destruction and reconstruction of structures and compositions, the transformations and contradictions between them, if he is aware of the metabolism of substances, the processes of creation and destruction, he will definitely see that nothing in the world is completely destroyed, perhaps its forms, state, composition, structure, color, qualities are transformed into either a common being or a stable substance. For example, water becomes air, and air becomes fire. Substances that can fall into these three states exist in all three states through transformation, otherwise it cannot be said that water turns into air, and air turns into fire. Because if a being is destroyed, and another being that has nothing in common with it is formed, then it cannot be said that “this being turned into that being”. That substance becomes a new substance with changed qualities, because corporeal beings do not have the ability to perish”...

Nasir al-Din Tusi, who focused on the movement of matter, did not view movement as merely a mechanical displacement of a body, but generally accepted its types according to quantity, quality, space and position. In his treatise “The Division of Being and Its Parts”, examples of types of movement are given such as the expansion of a body when heated, its contraction when cooled, the development of living organisms, the replacement of strength with weakness, health with disease, etc. In the system of the Eastern Peripatetics, minds and souls, their ontological and epistemological interpretations

occupy an important place. Near and Middle Eastern philosophers, including Bahmaniar, Sirajeddin Urmavi and Nasir al-Din Tusi, accepted three types of souls on earth: vegetable, animal and human. The vegetable power of the soul performs the tasks of nutrition, development and reproduction. The animal power is divided into two parts: the inciting (lust, anger) and the perceptive (external and internal feelings).

As for the power of the human soul, it consists of belief, or the power of thinking. Nasir al-Din Tusi writes: "There is only one power that distinguishes the human soul from all animal souls, which is called the power of speech (thought). This power can distinguish between things that need to be understood without the need for any additional means (tools). When this power is directed towards knowing how beings really are, revealing the essence of intellectual concepts, it is called theoretical reason, but when it is directed towards objects, distinguishing between good and bad deeds, and regulating professions and arts, livelihoods and daily life, it is called practical reason". Nasir al-Din Tusi's teaching on existence extensively deals with the interpretation of natural science issues. It is no coincidence that the famous Arab historian and sociologist Ibn Khaldun, speaking about the development of natural science in the Middle Ages, mentioned Nasir al-Din Tusi as a prominent follower of Ibn Sina. The naturalist Eastern Peripatetics considered the cognitive process to consist of sensory and intellectual stages. In the teachings of Nasir al-Din Tusi, the role of feelings and reason is considered equally important. The philosopher agrees with the statement of his predecessors that while sensory perception provides information about the external aspects of things, their essence is understood through reason. Feelings are concrete, each of them has information about only a separate aspect of material things and phenomena. For example, vision cannot perceive anything except what can be seen, hearing cannot perceive anything except what is heard, feelings (emotions) are incapable of perceiving essence. Therefore, "no sense can perceive itself and its sensory means. For example, the sense of sight cannot perceive itself, nor can the eye. No sense can realize its own error, just as the sky sees the Sun, which is more than one hundred and sixty times larger than the Earth, as the size of a handful (plate) and cannot realize this obvious error, it sees the reflection of a tree on the edge of the water upside down, but cannot understand and comprehend the reason why it is like this, and the other errors of other senses are similar". Consciousness (soul) "can find and reveal which sense has which force and which means, the cause and causality of the errors of the senses, it distinguishes which of them are false, it confirms some and rejects others". Although the natural philosopher noted that the senses have a limited range of possibilities, he

considered them the source of cognition, and continued the scientific ideas of Aristotle and the Eastern Peripatetics. He writes in his book “The Basis of Quotation”: “Feeling (feeling) does not express a general opinion in isolation, but it should be known that the key to the doors of general and specific sciences is feeling (feeling)”. Explaining the understanding of the world scientifically, Nasir al-Din Tusi showed that perception is not a passive reflection of things and events in the human mind (soul), but its dialectical expression. For example, “if a seal is pressed on a piece of wax, another seal cannot be pressed in its place without destroying it, without destroying it. If it is pressed, if a trace of the previous seal remains, the places of the seals will be mixed up and none of them can be considered a complete seal.

This characteristic applies to all objects. However, the characteristic of the soul is the opposite: no matter how many mental information and sensory images are imprinted on it one after another, no matter how many fall on top of each other, it accepts them all without losing or destroying the previous ones. All the images in it are complete and perfect. There can be no situation where, due to the abundance of forms, it cannot accept a new form, or perhaps, on the contrary, it creates many forms more easily itself. The philosopher was able to see the dialectic of the cognitive process. He writes: “The comprehension of things is not a task that is accomplished all at once, but on the contrary, it has stages that include strength and weakness, openness and secrecy, specificity and generality, perfection and imperfection”. Nasir al-Din Tusi shows that as people learn more science and acquire more knowledge, their mental maturity and cognitive ability increase. Following the path of his predecessors, the philosopher specifically noted the role of logic in cognition and characterized it as both a science and a research method (tool). In his commentary on the book “Signs and Notes”, he writes: “Logic is a science in itself, but in relation to other sciences, it is a tool. Therefore, Ibn Sina elsewhere expressed it with the term “science that is a tool”. Almost all the important issues of logic are considered in the works of Nasir al-Din Tusi, and the concept and its definition, judgments and their various types are widely illuminated.

Nasir al-Din Tusi, who defined the goal of practical philosophy as morality, home building and urban planning, devoted the first of three articles in his book “Akhlaqi-nasiri” to the purification of morality. The philosopher writes about the science of morality (ethics): “This science speaks of the human soul acquiring such characteristics that all behavior and conduct under its control will be beautiful and praiseworthy”. The subject of ethics is the human soul, to which all good and praiseworthy, bad and slanderous deeds that depend on the will of man are related. The human soul, or the

thinking soul, is the means of cognition, “whatever the mind perceives, all happens thanks to it”, “whatever changes and activities occur in the body, all occur as a result of its power and influence”. Other Like philosophers, Nasir al-Din Tusi, who interpreted the soul in the sense of a spiritual “soul” in an ontological and epistemological aspect, took it in the context of “passion”, “desire of the soul” in the ethical-moral plan. According to Nasir al-Din Tusi, when a person is created, he is in the middle of the stages of evolution in the universe, he is related to the lower levels by nature, and he can rise to a higher level only thanks to his will. Unlike animals, a person does not receive material needs from nature ready-made, but acquires them in a good way by acquiring reason, knowledge, labor, art and profession, and because he is able to do so. Nasir al-Din Tusi writes that a person’s spiritual needs are provided and managed through thought, reason, consciousness and will. The key to a person’s happiness and unhappiness, the steering wheel of perfection and imperfection are given to his mind and will. Nasir al-Din Tusi’s explanation of the principle of human self-perfection is based on peripatetic philosophical propositions. It sounds like the preaching of Sufi morality. However, the thinker is far from the mystical mood and takes a rationalist position. He writes: If a person “acts correctly, consistently, purposefully, in a straight line (the shortest path), gradually acquires science, culture, knowledge and wisdom, surpasses the limits of his innate talent capable of evolution, elevates him from one level to another, from one degree to another, directly brings him to the desired goal, to the highest position where the divine light dawns, and includes him in the ranks of those close to God, but if he remains in the innate level in which he was created, if he gives the reins to his own soul, his soul pushes him down - to the animal level, arouses sensual feelings, causes the increase of ugly, indecent actions characteristic of some patients, day by day, he degrades himself, increases his depression and imperfection, “Like a stone rolled from top to bottom, it will soon plunge him into the deepest pit of filth, and this will be his most terrible end”. Nasir al-Din Tusi teaches that in order for virtue to move from an inner force to a concrete action, a person must cleanse his soul of filth and impurity. If he keeps his soul from things that corrupt and weaken it, the inner force of the soul will inevitably come into action, and he will begin to engage in activities that are specific to him, such as learning science, understanding the truth, and acquiring enlightenment, and he will achieve happiness and bliss.

According to the philosopher, human perfection is of two types: knowledge and action. The power of scientific perfection is directed towards learning science and acquiring enlightenment. In the power of practical perfection, a person organizes and adapts his capabilities and activities in such a way that

they do not interfere with each other, but on the contrary, complement each other. In this case, morality is educated in a suitable and pleasing manner. Noting that in philosophy, the cognitive aspect is conditioned by knowledge and the practicality by action, Nasir al-Din Tusi writes: “Whoever has both of these virtues is considered the wisest person, the most perfect scholar, and his place is above the highest position that mankind can occupy”. The goal of perfecting the human soul is its good and happiness. Scientists have distinguished between absolute and relative good: absolute good is the ultimate goal of all existence and all desires. Relative good is things that are useful in a certain way. Happiness has an individual character compared to good. Wisdom, courage, chastity and justice were considered to be the happiness of the soul and were called virtues. There are several types of these, for example, wisdom includes intelligence, speed of perception, clarity of mind, quickness, etc., chastity includes virtues such as modesty, sincerity, peace, dignity, etc. Nasir al-Din Tusi expressed interesting ideas about man and society in his discussions on the rules of governing the country, and stated that he referred to Abu Nasr al-Farabi the most in this matter. The thinker writes that the main purpose of this discussion is that man, the most honorable of all beings in the world, needs all the help, including the help of his own kind, to protect his descendants and preserve himself.

Nasir al-Din Tusi considered it impossible for man, whom he characterized as a social being, to exist outside of society. He writes: “Since the order of the world and the order of life are achieved through labor, and since the human species cannot live without help, labor cannot exist without help, and help cannot exist without social unity. Therefore, the human species is in need of social unity by its very nature”. The first social unity among people is the family. This is followed by the social unity of the neighborhood, the city, the country, and finally, the entire world. The wisdom of starting a family or building a house is “a science that benefits the entire community, facilitates the provision of their livelihood, accelerates the development of their spirituality, and protects their common interests”. “The science of earthly unity (politics) has a broader meaning”. Nasir al-Din Tusi calls politics “social wisdom” and explains his idea: “This science is a theory about the true and general laws of development of joint labor for the benefit of all. The subject (object) of this science is the system of human relations, which are combined with social labor and thus organize production in the most perfect way”. Social living conditions, while providing the need for subsistence, create an opportunity for the individual to improve: “Just as people need each other’s help to protect themselves and their offspring, they also need to live in order to achieve perfection, therefore, they also need each other in order to achieve perfection.

In this case, the perfection and fulfillment of each person depends on people of their own kind. Therefore, he is forced to establish communication and relations with his own kind on the basis of mutual assistance". The state characterized by Nasir al-Din Tusi is secular in its principles. But he does not isolate religion, and yet he does not specify this religion itself by quoting the Persian king Ardashir Babakan (3rd century): "Religion and statehood (state) are two intimates, the completeness of one depends on the other. Religion is the rule, the state is its pillars; just as the foundation is in ruins without pillars, the pillars cannot stand without the foundation. Just as religion does not benefit without the state, the state cannot be strong without religion". Referring to Aristotle, Nasir al-Din Tusi considered various forms of politics (administration). Politics sometimes refers to decisive matters (for example, contracts, agreements), sometimes to intellectual judgments (for example, the country, the city, administration). A person who does not have a special talent for wisdom, virtue, and enlightenment should not embark on either of these two types of work, because prioritizing one of them over the other without studying the Sharia and knowing its requirements will lead to quarrels and disagreements. Therefore, in order to determine what the Sharia requires, there is a need for a personality who stands out from others in possessing a sublime inspiration, and whom the rest should imitate.

This character requires the presence of specific qualities for the head of state. In practice, the best leader is one who "brings the people to wealth, good living, and abundant blessings through goodness: either by himself, or through others, or through advice and measures, he preserves and protects their inheritance and property well, but on the condition that his goal is merit, not wealth; in this way he will reach pleasure with them more quickly (although it is not a selfish pleasure, but a merit). "

The thinker contrasts virtuous politics with imperfect politics: the goal of the first is to perfect the people, the result of which is happiness, the goal of the second is to enslave the people, the result of which is misery and reproach. "The first policy preaches justice to the people, looks at the subjects as the most loyal friend, fills the city with deeds that benefit the people, and itself becomes a master of sensual feelings. The second policy incites the people to robbery, looks at the subjects as slaves and servants, fills the city with evil deeds that harm the people, and itself becomes a prisoner of sensual feelings". Like Sirajeddin Urmavi, Nasir al-Din Tusi also fiercely defended the rights of the subjects. He wrote: "The subjects must be governed on the basis of the laws of justice and wisdom". Nasir al-Din Tusi's extensive works served as an example for later naturalists, logicians, and philosophers, and played an active role in preserving the Peripatetic traditions for centuries.

Imadaddin Nasimi

Seyid Imadaddin Nasimi (1369-1417) spent his childhood and youth in his native city of Shamakhi, where he mastered the religious and secular sciences of the time. Imadaddin Nasimi had a deep knowledge of religion, philosophy and their history, and after mastering the sciences, he began his literary activity. The writer's creativity was later entirely devoted to the ideology of Hurufism. This is apparently due to the fact that Fazlullah Naimi came to the Shirvan region and successfully spread his teachings in Shamakhi, Baku and the surrounding provinces, and had a fundamental influence on the literary, socio-political and philosophical thought of the time. At a time when the Hurufis were subjected to serious persecution by Timur Lang (after 1394), Nasimi was exiled from his homeland and forced to live abroad in Iraq, Türkiye and Syria. He was executed in the city of Aleppo for the pantheistic ideas he put forward based on the Hurufist teachings. Introducing Imad al-Din Nasimi as a Tabrizi, Ibn al-Imad Hanbali writes: "He was the sheikh of the Hurufis, he lived in Aleppo, his supporters increased, his heresy increased, and things reached the point that the sultan ordered his death; he was beheaded, his skin was peeled, and he was crucified". Imad al-Din Nasimi wrote and created in three languages - Azerbaijani (Turkish), Persian, and Arabic. This ensured that his works could spread rapidly not only in Azerbaijan and Turkic-speaking countries, but also in all the countries of the Near and Middle East. The thinker's poetry attracts attention for its strong intellectual attitude, high artistic value, and masterly characteristics. The poems he wrote in his native language are unique pearls of art in terms of language, style, artistry, and depth of meaning. Religious, philosophical, and generally scientific treatises are not found in the thinker's work. He expressed his worldview, thoughts on existence, cognition, socio-political, ethical-aesthetic views in various genres of poetry with amazing skill and wonderful artistry. Imadaddin Nasimi did not present his ideas in an exhaustive system, in a certain sequence, like professional philosophers. Nevertheless, the thoughtful poet is a philosopher in the true sense of the word, due to the content of the propositions he put forward and his pantheistic

orientation. After the extensive Sufi-philosophical works of Eynalqizat Miyaneji and Ibn Arabi, there was perhaps no need to write treatises on this subject. Artistically writing and praising existing pantheistic ideas was more effective for propaganda and more effective for influencing minds. As for the theoretical foundations of Hurufism, it had already been developed in the works of Naimi. The task was to creatively and massively convey those brilliant ideas to the people, to enlighten minds.

Imadaddin Nasimi's worldview was formed on the basis of the ancient Pantheistic philosophy of the East, Ancient Greece, as well as various ideological trends of the Middle Ages (peripateticism, Sufism, Ishraqism, especially Hurufism). His works are influenced by Zoroaster, Pythagoras, Plato, Aristotle, Bistami, Hallaj, Ibn Sina, Eynalqizat Miyaneji, Shihabeddin Suhrawardi and others, and most of all by Fazlullah Naimi, whom he deified and worshiped. Some characteristic philosophical terms and considerations that the thinker occasionally used indicate a close acquaintance with Eastern peripateticism. Nasimi's poems are characterized by the concepts of hayula (primary matter) and surat (form), johar (substance) and araz (accident), illat (cause) and malul (result), obligatory and possible, etc. categories, undoubtedly, passed through the philosophy of peripateticism. However, since the pantheist philosopher did not agree with the peripatetics on the main issue, he treated them indifferently, and sometimes even critically. In one of his quatrains, the poet reminds us that Aristotle and Ibn Sina could not understand God intuitively, and for this quality he preferred the people of revelation and inspiration (intuitiveists) to them: The truth manifested itself for Moses, What Aristotle for this Sina. The Eastern peripatetics saw all beings in the dependence of cause and effect, and studied them in relation to each other. Nasimi, on the other hand, focused not on cause and effect, but on knowing the essence, which he considered the beginning of causes: O chief of wisdom, leave the intoxicating cause, First know this essence, who is the cause-effect. The influence of the teachings of both groups of moderate and extreme Sufis is clearly felt in Nasimi's work. The issue of self-realization in order to reach God occupies a large place in the poet's poems. Whoever knows his soul, knows the truth. Unlike special treatises, these poems do not describe Sufi states and positions, but draw attention to the necessity of their implementation. The following verses of Nasimi can be cited about asking oneself for account, self-control and internal observation: If you are blind, oh blind, enter the city of your body and see, What a mine you are, what a pearl you are, what a pleasant sea you are, oh heedless. Or, Who does not know himself, the word of the pirs does not know, Who does not understand your village, what is every deaf person.

“Know yourself, because you have a relationship with God from your essence”, “He who knows himself is certainly a money changer”, the poet, who says, leads self-realization to the realization of the truth: When Nasimi saw the village in his body, Who knew, the village is the mazhari-anvari-zat. Or, he who knows his Self knows his Lord... He who knows his Self knows the Truth. Nasimi shares the idea that by realizing God, the existing multitude reaches nothingness, and everything remains a manifestation of the single being: I have become the absolute, I am the Truth, I have become the Truth. Or, I have become the Eternal, I have become the Eternal, I have drunk from the Eternal, the eternal. As it can be seen, “eternal” in Sufism, despite the concept of “nirvana” in Indian philosophy, is not just disappearance, death, but the preliminary stage of reaching eternity: Nasimi has abandoned his body on his way, Look who is the moment, how magnificent the poor man has become. Or, Nasimi, because he has reached the truth, is the Eternal, the Eternal. In fact, the Eternal is for the realization of the Eternal: Because my body is full of you, My self has been destroyed, oh friend. The Sufis’ psychological views on situations and states also found their epistemology. Nasimi considered the stages of “science of certainty” (elm al-yaqin), “identity of certainty” (eyn al-yaqin) and “truth of certainty” (haqq al-yaqin) in cognition. The first of them is knowledge, the second is vision and the third is reaching the Truth. He writes: What I know is knowledge, what I see is eyn al-yaqin. Eyn al-yaqin is the eye that sees the truth: Like the sun and the moon in the night and day, Wherever I look, you are the eyn al-yaqin.

The first two stages are completed with truth and certainty: I saw the truth and certainty, I reached the means, I was in the desire of the whole, look who is a good gift. Reaching the truth through truth and certainty is, in fact, a person’s finding the truth within himself: I found the truth in me, I became the truth and certainty. According to Nasimi, understanding (ma’rifat) is pure gold that creates virtue and skill: Ma’rifat is pure gold, its coin is virtuous skill. Gaining perfection and understanding should be a person’s life goal: Whoever comes to this world for the sake of acquiring perfect knowledge, If he does not do so, he will be a fool, he will go away ignorant, and come back ignorant. The theory of creationism is the basis of the monotheistic Sufis’ teaching of existence. This is shown in Sufi literature by the phrase “kun! fa kana” (“Be! It was”) taken from the Quran. Later, they used a hadith to justify this statement: “I was a hidden treasure, I wanted to be known. I created souls and people so that I would be known”. Nasimi repeatedly referred to the phrase “Be! It was” as kaf (k) and nun (n), and to that hadith as “Kun-tu kenzan” (“I was a treasure”). However, unlike the monotheistic Sufis, the poet used these expressions in a pantheistic context: Kaf and

nun are my foundation, the universe is my origin, I am the kuntu kenzi of this body, I am the pride of its kuzn. Since I am eternally eternal, I am the creator of the creation of the Kun-feka. Kaf and nun, which are the beginning (foundation), also apply to the essence (self): Kafu nun is the total self in me, That is, kafu nun is the mother of pearl, it covers me. The poet summarizes the idea of “Kafu nun is the origin of the universe” and writes in another place: Because the origin of the universe is the essence, the sentence is the verse in unity. Even in one poem, he says “The world came into being from the manifestation of beauty” which reminds of emanation. The main feature that distinguishes Nasimi’s pantheism from the philosophy of the Sufis is his use of letter symbols. 28 or 32 letters are one of the poet’s important means of expression. In a number of poems, he turned letters into a special theme, expressing an opinion about each letter from the first to the thirty-second, or vice versa. In the poem with the line “Otuzikidir”, after showing the identity of various beings with letters, it is said: See Nasimi, the form of me, the appearance of the secret are thirty-two. Twenty-eight letters are also taken instead of thirty-two: There is nothing except the teeth of the twenty-two. In a poem with the line “Söz”, the Creator, the mind, the throne, the chair, the tablet, the pen, the four elements, the nine heavens, the outward, the inward, the first and the last, the manifest and the hidden - all are called words.

In Nasimi’s works, the concept of “İnsan” (“I”) serves as a means for the identity between “Haqq” (“Allah”) and “Jumla alam” aga-. Thus, “İnsan” is about “Allah” in the widest sense, and about “Jumla alam” or its manifestations in the richest sense. The ghazal that begins with the line “I am a dervish, a fakir, a king of the world” is typical for explaining this idea. Here it is shown that “I” (“İnsan”) is colorless in the state of the soul, that is, devoid of concrete content, and has the widest scope. It is only when it enters color that it is a human being, rich in content. The poem says: “Are the four elements that expose me in six ways, or am I the most beautiful light in the treasury of unity? The attributes of the unseen world have become apparent through me. O you who lack insight, see me, what a most sublime substance I am. Is it the truth that always speaks in my tongue, or am I a mute mute formed from the four elements”... “I” is identified with “Allah” (“Haqq”):

Mansur anal-haqq aydar, meaning that I am the Truth; I have found the form of the Most Gracious, I am the form of the Most Gracious. “I” also encompasses the entire material and spiritual world: I am the civil world, the world is me! I am the place of Truth, I am the place!.. I am the universe of sentences, I am the time of time, I am the time of time!.. Like Eynalqizat Miyaneji, Nasimi also identifies the totality of God’s attributes with his substance: The essence is the same as the attribute of God... He

also expresses this idea with the symbol of Kafu: It is both an attribute of Kafu and the same essence, from Kafu, possibility became necessary. In Nasimi's philosophy, the concept of "I", which is identified with the most extensive concept "Haqq" ("Allah"), is equal only to the absolute totality of all existence. Otherwise, "I" applies to everything, and there is nothing that applies to it.

The famous ghazal with the line "I cannot fit" was written precisely on this occasion: Two worlds fit in me, I cannot fit into this world, I am the gem-space, I cannot fit into the original space. The throne and the floor are the same as the sentence, "Be my word, my darkness, I cannot fit into the explanation and the statement... Look at the image, who knows me in the image, I am the body and the soul, the saint, I cannot fit into the body and the soul... I am the universe and the sky, I am also the angel with the revelation, Be my darkness, I cannot fit into this language... I am the particle, I am the sun, I am the king and the five-sixth, Look at the image with the statement, because I cannot fit into the statement... The terms used here are "two worlds" ("the world of the earth and the sky"), "gevhari-lamekan" ("spaceless substance"), "kevnu mekan" ("being and space"), "the throne and the floor" ("the dome of the sky with the earth"), "sharhi-bayan" ("the explanation of the statement"), "body and soul", "universe and the sky" ("the sky with the stars"), "angel and the revelation" and so on. The concepts "I" ("Truth", "Allah") are smaller in volume than the concepts "I" ("I"). The concept "I" combines the sky, the Sun, the Moon, the Earth, the four elements (earth, water, air, fire), six aspects: soul, spirit, substance, accident, matter, form, 28 or 32 letters, etc., all material and spiritual things, and is identical with "Allah".

The thinker who sees the Truth in everything says "The body of the unseen world is the same as the universe", and considers God separate from nature to be blindness: There is not a speck of dust in the sky, separate from you, O body of the sentence, you are the body of the sentence. Although you are in everything, O soul, more visible than the sun, But he thinks that you are hidden from sight like a thing. Nasimi, by giving the rulings "Haqq-ta'ala is the son of Adam himself", "Jumla-alam bil ki Allah is himself", identified the concepts of "Haqq-ta'ala" ("Allah"), "Jumla-alam" and "son of Adam" ("man"), and took the existence they indicated as one. In addition to Nasimi's anthological views, the interpretation of the concept of "man" also expresses humanistic, ethical and moral ideas: Whatever is on earth and in the sky is in Adam, Whatever is in the month and year is in Adam. Or Adam is the soul of the world, Those who do not find their way to Adam are mortal. The secret-universe in Adam's face is Oxugil, the qibla-rahmani. The verses are an artistic hymn to the person called "Small world". In addition to forming

an identity with material things, man stands high in terms of perfection, he is called “the village god in the universe”, “the owner of the earth and sky”. At the same time, the body of the world is a mother-of-pearl, and a perfect person is considered its jewel. No matter how much Nasimi generalized, abstracted, and brought man to a cosmological (supernatural) level, he did not forget his real, ethical-moral situation in life and his place in society. In one of his poems, he noted several positive and negative triads of qualities for human character.

The three habits that open the heart are: 1) the first is gentle nature, good character; the second is openness, generosity, generosity; the third is performing ablution, worshiping by holding the command of truth; 2) the first is modesty; the second is decency; the third is fear of the Last Day; 3) the first is the Quran; the second is running water; the third is a beautiful face. The three things that oppress the heart are: 1) the first is bad manners; a bad neighbor; the second is a bad-tempered companion; 2) the first is lying; the second is backbiting; the third - envy, enmity; 3) the first - slander; the second - mockery; the third - rude joke. The poet says about three heart-warming customs: Nasimi, you are probably a man of good judgment, Make these three things a habit for the village. It should be said about this poem that one of the three things that brightens the heart, drinking running water, comes from the old Oghuz belief, as shown in the “Kitabi-Dede Korkut”. Nasimi also said vital, admonishing words; “Do not talk to an ignorant person, because the upbringing of an ignorant person will lead to an ignorant person”, “following the lustful self is the work of ignorance”, “abandon the qualities of anger and envy, separate from them”. The thinker shows that good and evil are mutual between people: “For whatever you sow, you will reap immediately”. Goodness is also a virtue done without expecting anything in return from people: “Do good, and God will do good to you”. Nasimi based his work on the ethical and moral principles of Zoroaster regarding goodness. The thinker preached the triad of Right Speech (word), Right Action (deed), Right Language (heart-thought), which has stood the test of thousands of years. Nasimi’s pantheistic thoughts made him known as a free-thinking poet. Like Eynalqizat Miyaneji and some other predecessors, he was far from religious fanaticism. The infidel has a shrine, the believer has the Baitul-Haram, and the lover’s half-door is the shrine of the Kaaba, the poet who says: He who distinguishes between a shrine and the Kaaba in appearance, is a saint, even though he has not yet reached puberty. Because in the eyes of the lover, disbelief and Islam are one, In every blood he dwells, he is a lover, an emir. The free-thinking poet prefers his beloved love to heaven: From the door of the beloved, do not call us ascetics, To heaven,

Paradise is for you, this beauty is for us. Imadaddin Nasimi's pantheistic philosophy and humanistic, free-thinking ethical and moral views left a deep mark in the history of Azerbaijani literary and philosophical thought, and became an example for later thoughtful poets.

Muhammad Fuzuli

Muhammad Suleyman oglu Fuzuli was born in 1494 in the city of Karbala, Iraq. After receiving his primary education there, he went to Baghdad to master various fields of science. He lived in the cities of Najaf and Hilla, Iraq. Fuzuli met prominent intellectuals of the time, was deeply interested in social and political life, and preferred a simple life to living in the palace. Fuzuli is famous in the history of culture as an unparalleled lyric poet. However, his work contains valuable treatises with a special philosophical content reflecting the ideology of the time. Although the thinker gained world fame with his poetic works, these treatises dedicated to philosophy and the history of philosophy, and ideology in general, are of great importance in determining his worldview, ideological direction, and creative path as a whole. Although Fuzuli's artistic work differs from his scientific and philosophical work in appearance and form, in ideological terms they form a single whole and are an expression of the same thinking through various means. When talking about Fuzuli's philosophical works, the first thing that comes to mind is "The Source of the View on the Understanding of the Beginning and the End" ("Matla al-etiqad fi ma'rifat al-mabda wal-ma'ad"). Before writing this work, the thinker states that he "became familiar with the opinions of the people of faith" and "chosen the useful ones from them". In this work, the history of philosophy and its theory are combined at certain points: while explaining important philosophical issues, their formulation and solution are considered historically. The ideas of ancient Greek philosophers and medieval Eastern thinkers are explained. In connection with the explanation of various problems, Fuzuli mentioned the names of Western philosophers Thales, Anaxagoras, Empedocles, Democritus, Heraclitus, Pythagoras, Socrates, Plato, Aristotle, Proclus, Themis, etc., and Eastern philosophers Farabi, Nazzam, Ibn Sina, Nasir al-Din Tusi, and others, and based his ideas on them. He spoke about sophists, naturalists, atheists, Sabians, Sufis, Ishraqis, Mu'tazilis, Ash'aris and others when showing the position of philosophical and religious teachings on this or that issue. In the study of Fuzuli's views on philosophy (being and cognition), "Sahhat va Maraz" ("Health and

Disease”), “Bang va Bade” (“Opium and Wine”), “Rind va Zahid” (“Kefjil and Zahid”), “Leyli va Majnun” and other works of poetry and prose, as well as his poetry divan, have their place. Fuzuli’s literary work, especially his ghazals, is highly artistic, but also has a wide range of meanings. This aspect stems from his strict adherence to the principle of scientificity throughout his work. He himself writes: “Poetry without knowledge is like a wall without a foundation, and a wall without a foundation is truly unreliable. Considering the lack of the decoration of science as a reason for disrespect for the rank of poetry, I despised poetry without knowledge as a soulless mold, and for a while I spent my life as a critical analysis, as a means of acquiring the intellectual and communicative sciences of life, as a contribution to the acquisition of philosophical and geometric benefits, and from time to time I decorated my poetic melody with the pearls of masters of artistic art”. In the philosophical views of Muhammad Fuzuli, who tried to take an objective position in relation to ideological trends, the ideas about existence and cognition stand out for their completeness and scientific depth. Here, peripatetic propositions are propagated with some reservations and adapted to the Islamic religion. In the section “On the cognition of essential existence and issues related to it” of the treatise “The Source of View”, the parts of existence are shown, and the theory of emanation is compared with creationism. The thinker writes: “The philosophers have said: “Only unity comes from unity”. Their argument is that the true unity is unity in every respect, because its result comes from its own degree, and it is impossible for another result to come from that property. If two “results” were to come from any two properties, complexity would be necessary. However, it is one, simple”. The thinker, who approaches the issue from the Islamic religious position, continues his words and says: “This claim does not harm us much in proving the issue of necessary existence. However, it implies that God does not have the power to create a complex being, and therefore it is better to reject it”. Fuzuli criticizes the proposition that a possible being necessarily arises from a necessary being, independent of its will, in the language of the monotheists, stating that “this only expresses possible causes and results. A necessary being, acting by its own will, creates what it creates as it wishes”.

Fuzuli considered this theory unfounded because he did not consider the statements about the material world coming into being in the process of emanation, the existence of two aspects as the first result, etc. to be satisfactory. He then focused on the debates between philosophers and theists about the antiquity (primordality) of the world: “The philosophers said: the world is ancient, because it immediately came out of the complete cause. Therefore, there should be no non-existence before it. Because primacy

requires the existence of time. Time is an existence that is incompatible with non-existence. Theists say: "The world is a later creation. And what is created later cannot exist before its non-existence". It is clear from the words of the philosophers that the ancient is of two kinds: ancient in itself, in the sense that its existence does not need anything else, and ancient in terms of time, in the sense that there was no time before it". According to Fuzuli, accepting the position of theists does not prevent the proof of the necessary existence. Thus, he took the Necessary and Possible Beings in the Peripatetic philosophy not as First Cause and Effect, but as Creator and Creature. The thinker considered the cycle as the dependence of something on something that depends on it in some way, and the series - the endless sequential arrangement of beings - as impossible. Fuzuli reviewed the existing ways to prove the Necessary Being and wrote: "One of them is the way of *hudus* (subsequent formation). This consists in existing after non-existence. The *Mutakallim* first proves the formation of the world, and then proves that it has an ancient creator, saying: "The world consists of visible things and accidents, accidents consist of formations, and formations consist of movement, rest, union and separation". "One of these ways is the way of possibility. Possibility is the non-necessity of existence and non-existence. The *Mutakallim* first accepts the possibility of the world, and then that it has a creator"... Speaking about the path of the people of discovery, Fuzuli comments on the beliefs of thinkers with a pantheistic mood: "Being is not an external being in itself... It is eternal and eternal, a single essence... It is the Necessary Being". From Aristotle's position, the Necessary Being is proven as the mover of the thing in motion. Since the Necessary Being is identified with the Creator, its attributes are directly called the attributes of God, and in this regard, the ideas of the Peripatetic philosophers, the *Mu'tazilites*, the *Ash'aris* and individual thinkers are recalled. Like the Eastern Peripatetics, Fuzuli also paid more attention to the study of possible being. The section "On the cognition of the states of the world" in the treatise "The Source of Vision" recalls the title "States of visible existing things" in *Bahmanyar's* "Tehsil". Here, directly The issues of natural science are discussed, the ideas of individual philosophers, thinkers, and representatives of philosophical schools are analyzed. Fuzuli considers the judgment of the sophists, who consider the world to consist of dreams and empty fantasies, to be unfounded: "Because they themselves, being a part of the world, put forward a judgment that denies the reality of the world". Fuzuli was especially interested in the beginning (base) of the material world and wrote: "The people of reason had different opinions about the beginning of the world". According to Plato, "the beings in the sensible world, where physical individuals and various

bodies are located”, are traces of beings in the world of reason, where mental ideals and spiritual images exist. According to Thales of Miletus, “the first element is not necessarily simple, it contains a composition consisting of love (attraction) and enmity (repulsion). From them, simple spiritual substances and complex physical substances were created. According to this meaning, the pairs were united with each other in accordance with their type and attribute and became complete beings, while the contrasting things rejected each other and separated, and corruption (disintegration) occurred. “The fire-worshippers, that is, the Magians, said that fire is the first beginning”.

Thus, Fuzuli quoted the views of representatives of religious and philosophical movements about the first beginning of material existence. “Democritus said: “The beginning is neither an element nor a mind alone. It consists of four mixtures. All simple things were created from them at once. As for complex things, they existed in a permanent, passing into another kind. In addition, the world is eternal in its entirety. Because it is connected with the permanent world”. According to dualists, the basis of existing beings is two: light and darkness, good and evil. According to Heraclitus, “the cause of creation is love, from which comes union and union, the cause of corruption is enmity, from which comes division and separation. These are the causes of good and evil”. After the considerations about the beginning of the material world, comes the construction of a certain idea about the structure and structure of existence. As a preface to this discussion, the people of Sharia said: “The things of the world are a later creation in terms of their essence and attributes”. According to Aristotle, Proclus, Themis, Al-Farabi and Ibn Sina, “the celestial spheres are ancient in terms of their essence and movements, as well as their attributes consisting of things with fixed and inseparable properties such as volume, shape and similar things. The elements are also ancient in terms of the determination of their matter. Their forms, which are specific to a certain species, are ancient not by their species, but by their genus”. This idea is in line with what philosophers before Aristotle said: “The celestial spheres are ancient by their essence, and are a later formation by their body and species forms”. Fuzuli shows the upper (sublime) and lower (superficial) parts of possible beings, and lists nine celestial spheres for the first. He writes that stars are luminous bodies, each of which has a place, body, mover, and controller. According to philosophers, these are abstract beings above, and according to the people of Sharia, they are celestial angels. The lower world is what is under the lunar sky: earth, water surrounding the earth, air surrounding the water, fire surrounding the air and touching the sunken place of the lunar sky sphere. “Each of these also has a subtle body, a certain center, a fixed place, a controller, and a

regulator of its force. According to philosophers, these are souls and minds, and according to the people of Sharia, they are angels of the earth". Fuzuli touches on the relationship between heaven and earth, which is widespread in ancient Turkic and Chinese beliefs: "They say that the heavenly bodies are "fathers" because they influence elemental beings, and elemental beings are "mothers" because they are influenced by them. The three derivatives formed from these - minerals, plants and animals - are complex beings. "Animals are more honorable than minerals and plants because they are closer to the Creator and the most dear to man". Fuzuli interpreted each of the derivatives from the position of Peripatetic scholars. While he touched on the issues of substance and accident arising from Aristotelian philosophy, he did not show indifference to the doctrines of various teachings.

Fuzuli characterized the five substances distinguished by philosophers as form, matter, body, soul, and mind as follows: "Either one that is settled in one place, or a place for settling, or one that is formed from both of these, or one that is connected to that formed by a relationship of control. or one that is abstract". Talking about ten theories of mind in accordance with Peripatetic philosophy, the thinker writes that nine of them control the heavens and one that controls man, and lists the degrees of human mind. The doctrine of the soul, especially the human (thinking) soul, is prominent in Fuzuli's work. The thinker, who considers human existence to consist of the soul and the body, writes: "The existence of the soul is proven because man is common to other living beings with his voluntary action, and in mental matters such as carpentry, agriculture, and so on, the factor of prudence and control is a factor that prevails in man compared to other living beings. This is the soul". Fuzuli writes that there have been those who say that the soul existed before the body and that it was created together with the body. Regarding the fate of the soul, he says: "They have said that the soul remains even after the destruction of the body, because it is a simple substance isolated from matter. Then the existence of the property of destruction in terms of power is impossible, because during any transition from possibility to reality, the union of two opposites would be necessary".

The powers of feeling, perception and understanding are directly related to the soul. The doctrine of movement made Fuzuli think seriously. Movement exists with the first material being. "Heavenly bodies have a periodic movement in a certain form that is clearly visible. Elemental bodies, on the other hand, have an internal periodic movement. Because simple and elemental substances sometimes naturally tend to unite, unite with each other, gradually circulate in mineral, plant and animal forms, thus, at each moment they receive a flow (fayz, energy) specific to them from the upper world, this

is called formation, and sometimes those particles break away from each other and separate, each particle tends to fall into the shape of a sphere, passes from the world of union to the world of isolation, this is called destruction (*fasad*)". By movement, Fuzuli means all changes that occur contrary to rest in the world of material things, and he examines this in relation to substance, space, quantity, and quality. Although the thinker interprets the process of formation and destruction with reference to peripateticism, he does not notice that the Stagirite knew this process apart from movement. Perhaps the "Brothers of Purity" and some Eastern philosophers influenced him in this matter.

The epistemological aspect has a wider place in the philosophical views of Muhammad Fuzuli and is always in the center of attention. In the section "On the Cognition of Science and the Science of Cognition" of the treatise "The Source of the View", he specifically examines the essence of science and cognition, the necessity of cognition, types of cognition, and ways of cognition. The thinker took science and cognition together and analyzed their essence: "Some philosophers said: "Science is the production of an image that is completely consistent with the studied object in the inner world of the learner". Some said: "Science is the production of the image of the object in the mind". In the works of Arabic-speaking thinkers, science and knowledge were often identified and understood in a context close to cognition. Fuzuli notes the eternally existing and later emerged, direct and indirect parts of science, or rather, knowledge. Eternal science belongs to God. Direct knowledge is all the information of the Creator, and man is the knowledge of his own existence. Mediated science is knowledge acquired depending on any means, for example, our knowledge of the truth of things and events. The fact that the cognitive process passes through sensory and mental stages was accepted by Fuzuli. In the treatise "Health and Disease" he allegorically describes the psychic The activity of the soul is examined, and the emotions and other sensory powers are discussed. The soul residing in the body meets in the body "ten mercenaries, ready and willing to execute judgments and decrees, and ready to perform great deeds". Five of these are external senses (emotions): the first is Hearing, which is responsible for listening to words and sounds, the second is Sight, which is responsible for distinguishing figures and colors, the third is Smell, which is responsible for smelling odors, the fourth is Taste, which is responsible for tasting all kinds of tastes, and the fifth is Touch. The remaining five of the "ten mercenaries" are internal senses. Here, Common Sense, Dream, Vision, Fear, and Memory are presented as characters in the story, and in accordance with the peripatetic philosophy, information is given about these sensory

powers. Fuzuli considered the stages of sensory and intellectual cognition as one: "What is perceived by the mind exists with the sense that is perceived. What is perceived by the sense is interconnected". The Thinker He criticized the sophists who did not consider sensory and intellectual cognition as truth, the naturalists who accepted what was perceived by the senses and did not accept what was understood by the mind, and the secular philosophers who accepted both of these but did not recognize religious rules and regulations. Regarding the ways of cognition, Fuzuli notes that researchers had different opinions about the ways of cognition necessary to achieve the goal. "Some of them showed that this is a rational judgment. Because if the mind correctly conditions two premises by affirmation or negation, and protects itself from sophistry and false connection, then the correct conclusion is inevitable. These are the logicians (logicians); if they belong to any religious sect, then they are the monotheists, otherwise they are the peripatetics".

Fuzuli sees one of the paths of cognition in mysticism. "This path is the path of soul-work and inner purification. Thus, the soul is the soul and is essentially understood. Knowledge remains hidden from it only because of physical coverings and obstacles in the body. If these coverings are removed through work and orientation towards the sacred being is achieved, then the soul becomes ready to receive that wealth from the original source without any means". Saying, "Those who take the path of work and completely deny the judgment of the mind for knowledge are the people of discovery", Fuzuli included the Ishraqis and Sufis in this group. However, while he considered the Sufis to be true Muslims, he characterized the Ishraqis as infidels and ignored their acceptance of the sensory and intellectual stages of cognition. In his work "Rind and Zahid", the thinker uses the expression "people of truth" instead of "people of discovery" and writes that they do not need knowledge: "The sciences of astrology, nahw, sarf, fiqh, and philosophy are for raising the intellect and beautifying speech. The people of truth do not need these. Because in the state of closeness to God, the intellect is amazed and speech is dumb". Another path of understanding is the path of learning and taking an example from the prophets. Those who follow this path are the people of the Sharia and have based their principles on narration. Inspiration and revelation belong to this path. "This is characteristic of the prophets and saints who have reached the highest levels by achieving their goal and do not need intellectual judgments, soulful efforts, and making rulings from narration knowledge. This state is called the true path". Fuzuli evaluated the essence of man in terms of his cognition, and linked his perfection with his cognition: "It would be better if a wise person thought about his own creation, investigated the essence of his existence, understood his beginning and end,

chose and distinguished his own path of righteousness and corruption before he missed the opportunity for success and turned to the place of question and answer, and was sure that people are the same in terms of species, common in terms of necessary species characteristics, and there is only a difference between them in terms of cognition. Cognition, however, is different: the most difficult is the most magnificent, the most honorable is the most useful. This is a spiritual blessing and human perfection". Fuzuli, who gave extensive space to the issues of metaphysics and physics in his work, also touched upon logic, an important component of Eastern peripateticism, in the form of separate propositions. Although the thinker did not come across a separate treatise on logic, it is certain that he was deeply familiar with this subject. Fuzuli skillfully used logic as a method. The virtue of laconicism and conciseness in his scientific and artistic works is primarily related to logic. The great wordsmith says in one of his ghazals: I died of grief, I did not say to you, you fresh-tongued-dar, O fresh-flower, I did not see your beauty, you are beautiful. In this couplet, there are two conditional syllogisms, in which only the minor premise and the general conclusion are stated, while the major premise is kept in mind. Since the minor premise in the second syllogism is the same as the general conclusion of the first syllogism, it is also omitted. These two conditional syllogisms are of the destructive modus type: 1) If I had said to you, you fresh-tongued-dar, I would not have died of grief. But I died of grief. Therefore, I did not say to you, you are beautiful. 2) If I had seen your beauty, I would have said to you, you are beautiful. But I did not say to you, you are beautiful. O fresh-flower, therefore, I did not see your beauty, you are beautiful. As can be seen, the thoughtful poet abbreviated 27 out of 41 possible words and honestly expressed his idea in the minimum necessary 14 words.

Similarly, in the ghazal "It made me tired"..., although the word "beautiful" is not used about the mistress, it is understood from strong logical judgments that she is unparalleled in beauty. Muhammad Fuzuli put forward interesting ethical and moral ideas for all periods in both his scientific and artistic works. The work "Rind and Zahid" is more noteworthy in this respect. The thinker did not choose the images of Rind (Kefcil) and Zahid by chance: the different aspects in their worldview and conversations are the best means to express the diversity and contrasts in life itself. Zahid is presented as "very dignified, very pure and clean in the land of Ajam", "who has raised a world in every world, has a fruit from every science", while Rind is presented as a teenager who has "no equal in perfection", "who has reached the level of understanding the content of the line created by his own cognitive power". Zahid Rind is an interviewer and advisor. He shows that although the demand

of God's wisdom and the will of the Creator's power create human bodies in different natures, the intention to achieve what they want and the right to open the doors of happiness are given to everyone equally. Zahid Rind calls on him to be courageous in his youth to learn an art that will give him confidence in life and whose work will remain a legacy after his death. The given poem says: "In order to reach all the evolutionary ranks below divinity, the grace of the mind (every possibility) is centered in the human being. However, without effort, grace and skill remain hidden, and cannot be transformed from possibility into reality. The ascetic considers it necessary to be interested in science before acquiring art. Because "science is what sets in motion the chain of spiritual pleasures and is the means to the secrets of knowing God". Considering man as a social being, Fuzuli takes into account the necessity of his being engaged in some work in society and says in the language of the ascetic: "Take advantage of the chemistry of agriculture, for agriculture is the path to the attainment of reward. Whoever sows a seed in the field, he will have improved both worldly homes". Here, the poet puts the public interest in the foreground by saying, "Go and engage in agriculture, for its benefit is common". Rind, who judges a person according to his scholarly (knowledgeable) or ignorant (ignorant) qualities, sees suffering in the soul: "The result of the discussion of science is heartache, do not do it! The science of The benefit of caring is a headache, don't care!" The basis of the rhyme is that "whoever is ignorant and uneducated in the world, his blessing (material wealth) is excessive". However, like Bahmaniyar, Fuzuli also recommended through Zahid, "Do not consider accumulating wealth as comfort, it is itself a worry". Although the saying "You will find the joy of worldly blessings... from the favor of kings" is true, this joy does not bring happiness: "Know that the servants of kings are always sad and those close to the sultans are always content. If they have respect in the presence of the king, they suffer by fulfilling the rules of etiquette, if they do not have respect, they are afraid of anger". The thinker wanted to see a person as a perfect, sublime being, far from negative feelings such as fear, hatred, envy, hypocrisy, etc. The poet wrote about his positive hero: "His slippers were a crown on the head of the sky". Muhammad Fuzuli left an unparalleled talent in the history of human culture. Although he entered the literary world as a poet, his scientific and philosophical treatises and wise discussions also make him known as an outstanding philosopher, justifying the pride of "Every word of mine is a warrior, who has found and confirmed the truth".

Philosophical Views of the Great Thinkers

Shah Ismail Khatai. Shah Ismail Khatai (1487-1524) is the founder of the Azerbaijani Safavid state, a personality who united the lands of Azerbaijan and created a centralized Azerbaijani state. The Azerbaijani people, their history and culture have centuries-old roots. When a people feels the unity of their history and historical memory, they gain self-confidence and spiritual strength. The life of an individual who understands his ethnic origin is filled with history, he begins to think about all the events that have occurred in the history of his people, about his connection with their culture, and to perceive himself as at least a part of this history. He becomes a creative personality, begins to think about “who he is”, what connects him with the past of the ethnos to which he belongs. By studying the primary sources from ancient and medieval times, one can easily see that there have been many brilliant personalities in the history of Azerbaijan, both in the political, cultural and scientific spheres. In the history of our people, there have been many personalities who have embodied the idea of a whole country, hundreds of generations and millions of people living in a single space, speaking the same language and sharing common values, for centuries. The spiritual and practical heritage of these luminaries has sometimes been a guiding star for our country and people. One of such historical personalities, luminaries is Shah Ismail. For true scholars and influential historians, Shah Ismail remains a great statesman and talented commander. In the minds of Azerbaijanis, Shah Ismail is a personality who united the lands of Azerbaijan and created a centralized Azerbaijani state. When it comes to the personality of Shah Ismail Safavi, most of our compatriots often limit themselves to recalling his biography and his activities in raising Shiism to the level of state ideology, without explaining the political goals of this step. However, in the face of Shah Ismail’s great legacy, these arguments are very weak, because they are not able to demonstrate his great services to his own people. The first Ardabil sheikhs who created the Safavid dynasty, when they put forward the idea of Shiism, concealed broader and even, in a certain sense, completely different intentions under the purely religious cover of this idea. Shiism, with

its historical roots, was close to the spirit of the defeated and oppressed, and therefore attracted wide masses. In order to be more closely connected with the idea of Shiism, which had great influence, the Ardabil sheikhs linked their ancestors to the first Imam of the Shiites, Ali, and his wife, Fatima, the daughter of the Prophet Muhammad, and claimed to be descendants of Imam Musa Kazim. The acceptance of Shiism as a sect did not have a purely religious purpose, but was associated with a broader intention along with religious elements. This intention was to create a new state among the Muslim states belonging to the Sunni sect, sharply different in ideology and ideology from them. If the Safavid sheikhs were narrow-minded Shiite fanatics, Sheikh Junayd Agqoyunlu would not have married Khadija Bey, the sister of the Sunni Uzun Hasan, and her son Sheikh Heydar would not have married Alemshah Bey, the daughter of his uncle Uzun Hasan. To understand the essence of the militancy, belligerence, and spiritual richness that Safavidism brought to the spiritual environment of Azerbaijan is also to understand the essence of the Golden-headedness.

It should not be forgotten that "Azerbaijan was not only a place where Sufi movements were concentrated, but also gave human science such sects as "Khurramism", "Hurufiism", "Safavism" which were distinguished by their uniqueness in the Sufi system. A state led by Sufis was established at the expense of the military-political-religious doctrine of "Qizilbashlig" which arose on the basis of the specially selected "Safavism" among these sects. Since every political struggle in history is based on a certain ideology, in the end the ideological essence occupies a fundamental place in the whole "science of victory". All this shows that every struggle depends on ideological power. This power can also be imagined as a spiritual source. In fact, the spiritual source determined the historical burden of Shah Ismail. It is no coincidence that all historical sources saw the power not in Shah Ismail himself, but in the Safavid sect from which he was based and received spiritual power. The political interests of Sheikh Junayd and Sheikh Heydar undoubtedly prevailed over their religious interests. There is no doubt that both sheikhs They wanted to unite under their rule and used Shiism as an ideological weapon to achieve these goals. Isgander bey Munshi, a prominent representative of medieval Azerbaijani historiography, writes about Sheikh Heydar oglu Ismayil, who rose to the peak of fame and power: "Although Ismayil was young, he had such an amazing sign in understanding and insight, intelligence and knowledge that at first glance the ability to rule the world was visible from his blessed face, and divine light shone from his bright forehead... The servants of the Supreme Court fed that teenager, who was the decoration of the caliphate meadow, with the beautiful protein

of faith, inspired by the unseen, they called him with the high title of kingship and, despite his young age, with firm belief and will, they called him Murshidikamil and Shah". Ismayil Safavi was born in Ardabil on July 17, 1487. When Ismayil Safavi was 12 years old, Safavi With the support of his emirs and other Turkic tribes, he embarked on the path of struggle that his ancestors had begun. The uprising of his supporters took place in 1499. Unlike previous uprisings, this time the movement spread beyond the borders of Azerbaijan in a short time. If the first uprisings of the Safavids were aimed only at uniting Azerbaijan, Ismail Safavi and his supporters decided to create a great state that would include some other countries as well. After three bloody but victorious battles with the troops of Aggoyunlu and Shirvanshah, in 1501 Ismail Safavi entered Tabriz and declared himself the ruler of Azerbaijan. A new and at the same time, the first centralized state in the history of Azerbaijan was created - the Safavid state, or, as some sources say, the state of the Golden Heads. After that, Shah Ismail's active political, military and ideological activity aimed at creating a huge empire began. This activity was accompanied by courageous deeds, numerous risks, sacrifices, defeats and victories. Safavid The main factor in the creation of the state was that the founders of that state were Turks, that the state was formed in the historical lands of Azerbaijan, and that the people here were loyal to the "Red Chieftainship".

With the emergence of Shah Ismail and the creation of the Qizilbash state, the Anatolian Turkmens had a leader from their lineage and faith, and they considered him a savior and became closely attached to him. There is no example of such devotion to a leader in world history. Faruq Sumer writes about Shah Ismail: "... The fact that Shah Ismail's disciples willingly accepted all kinds of sacrifices, including death, and that the political situation was suitable, while establishing a state representing a sect at the age of 13, which could be met with fierce opposition from all sides, is enough to show that he was a truly great personality. He was a very brave and disciplined personality, as well as an organizer and educated ruler. While shooting arrows with his beys in the Tabriz square... the minstrels played the gopuz and sang songs praising his bravery". In the history of our people's statehood in the Middle Ages, the Safavid Empire was only a link in the chain of previous and subsequent Azerbaijani states under his leadership, as the highest stage. These political institutions, replacing each other and forming the basis of centuries-old Azerbaijani statehood, united the Azerbaijani Turkic tribes, passed on state-building traditions, administrative skills, knowledge and information about neighboring peoples, mechanisms for communicating with them, and the practice of often passing power from father to son to the next

generations. I.P. Petrushevsky, speaking about Shah Ismail, enthusiastically emphasizes his talent as a commander: "According to the general opinion of his contemporaries, he had military talent. Historian Khondamir especially praises Ismail's military genius. Historian Hasan Rumlu notes that Ismail fought five major battles during his life: in 1500 with Shirvanshah Farrukh Yasar near Jabani, in 1501 with Aghgoyunlu Alvand in Sharur, in 1503 with Sultan Murad Aghgoyunlu near Almabulagi, in 1510 with Uzbek Khan Muhammad Sheybani near Merv, and in 1514 with Sultan Selim I in Chaldiran. The first four of these five battles resulted in Ismail's brilliant victory and the complete defeat of his enemies. Only in the last battle did Ismail ... lose due to reasons beyond his control, but in the end he was able to force the enemy to retreat". O.A. Efendiyev, a great expert on the history of the Azerbaijani Safavid state and Shah Ismail, writes, based on numerous sources: "The history of the Safavid state is inextricably linked with the history of the Azerbaijani people and its subsequent ethnic consolidation. The unification of the southern and northern provinces of Azerbaijan within the single, relatively centralized borders of the Safavid state created the basis for a closer political, economic, cultural and ethnic integration of these provinces than in the past. After decades of feudal fragmentation, Azerbaijan regained its state integrity in the 16th century and achieved certain progress in the economy and culture". Numerous considerations attributed to the founder of the Safavid state in early sources directly indicate his inextricable connection with the Turks and Azerbaijan. Undoubtedly, the most famous and convincing of such facts are the words spoken by Ismail Safavi during the siege of the Gulustan fortress in Shirvan. After Ismail's victory over the murderer of his father, Sheikh Heydar, Shirvanshah Farrukh Yasar, he besieged the Gulustan fortress, where his enemy had taken refuge, in order to completely destroy their forces. Iskander bey Munshi writes that since the siege of Gulustan fortress, one of the most inaccessible fortifications of Shirvan, was prolonged, Ismail summoned the great emirs and said: "Do you need the Gulustan fortress or the throne of Azerbaijan?" The believers of the holy Safavid dynasty answered... the throne of Azerbaijan".

This historical dialogue is important in several respects: firstly, because regardless of what the passion that pushed Ismail to military campaigns from an early age was driven by - whether it was a sense of revenge or Shiite fanaticism - at this point, he saw his highest goal precisely in establishing a new, powerful state. Secondly, Ismail understood and declared this state as the Azerbaijani state. Thirdly, if Ismail, who moved from Gilan to Ardabil with seven disciples in 1499, was still acting under the instigation and influence of his tutors and advisors, under the Gulustan fortress he was

already an independent personality who set a grand historical goal before his nobles and emirs. In order to realize that historical goal, Ismail entered Tabriz in 1501 after the victory over Aghgoyunlu Alvand and declared himself shah. His son Ismail achieved the goal that Sheikh Heydar could not achieve, a large part of the Azerbaijani land was united in a single Qizilbash state. It was precisely the neighboring rulers who were frightened by the power of this newly formed state that expressed their envy, anxiety, and hostility with religious slogans. They issued fatwas and called for jihad against the Qizilbash, whom they considered to be “shaking Islam” and a more dangerous scourge than the European infidels. Nevertheless, “the goal of the Safavid movement, which developed under the Shiite banner, was to politically unify Azerbaijan”, which was achieved in a short period of time. Shah Ismail’s state, which initially encompassed only the lands of Azerbaijan, later incorporated a number of other territories into its state, following the wishes of his followers. The great expert of the Middle Ages, B.N. Zakhoder, touching upon the role of Azerbaijan in the formation of the Safavid state, wrote: “Azerbaijan, which was at a relatively high level of socio-economic development, formed the core of a vast state that emerged in the South Caucasus and Iran at the beginning of the 16th century. This state included many tribes and peoples, but for a long time Azerbaijani feudal lords dominated there, and the first Safavids relied on their military power”. Shah Ismail went from victory to victory and did not know what defeat was until the Battle of Chaldiran. He was a victorious, happy-go-lucky shah, possessing political wisdom despite his youth. Shah Ismail was a personality who experienced all the contradictions of Eastern society and the Islamic religion in his being. There are also moments of intolerance and cruelty in his political activity. However, compared to Sultan Selim, who took the throne by killing his father and brother, and Sheybani Khan, who killed Sultan Mahmud Khan along with his five infant sons, Shah Ismail’s political and human life path is pure, noble and spotless. Shah Ismail was gentle and fair not only in his dealings with scholars but also with his subjects. He did not even allow his soldiers to harm the civilian population during military campaigns and paid for the food taken from the population. Shah Ismail, an outstanding statesman of our people, respected his native language and loved and patronized poets and ozons who wrote in this language. That is why folk poets and ashiqs, who were attached to their language and homeland, also loved him and praised his devotion to his native language and people in their works. Among them, Dirili Gurbani, who lived at the same time as Shah Ismail and called him his perfect mentor, said in his poem “Shah Khatai”: “May the Turkish language exist, Shah Khatai, verses of Shah

Khatai”, and Tufeyli, who lived at the same time as him, said to Shah Ismail: “I will not give up, by God, my Turkic crown”, which is a clear reflection of Shah Ismail’s identity and a bright manifestation of his love for his native Turkish language. Shah Ismail was not only the author of beautiful poems in Azerbaijani, and the poem “Dahnameh” (“Ten Letters”), which is a perfect literary monument. He also signed state decrees and thus transferred the Azerbaijani language to the state and political level. Due to his upbringing and interests, Ismail was closely connected with the Qizilbash tribes and nomadic nobles. He was well educated and patronized poets and scholars. Ismail, who took the pseudonym Khatai, was a well-known poet of his time, who left behind a collection of poems (divan). It is also noteworthy that while the Ottoman Sultan Selim I, who was a poet and left behind a divan, wrote only in Persian, Ismail wrote in Azerbaijani. This fact alone shows how absurd the attempts of some Western European researchers to portray Ismail as an Iranian patriot are.

Azerbaijani was Ismail’s native language, the main support of him and his family were Azerbaijani nomads, and Azerbaijani was spoken at his court. Shah Ismail was a skilled commander, a military strategist. The victories he won from the very early years of his life created a kind of spirit of confidence, invincibility, and confidence in himself, his army leaders, and his Qizilbash warriors. If Shah Ismail was known in the history of the East as an outstanding commander and statesman, he also has an honorable place in the treasury of Azerbaijani classical poetry as a poet with the pseudonym Khatai. It is no coincidence that Shah Ismail Khatai is still considered one of the seven great Alevi poets. The importance of caring for and loving one’s native language is also reflected in Ismail’s will: “I have always valued a piece of my native land more than gold, a word of my native language more than jewels. I did everything I could for you in my short life. With sword in hand, I tried to unite the divided Motherland”. Thus, Shah Ismail Khatai’s services to his people also consist in the fact that he created favorable conditions for the development of Azerbaijani national culture, and the years of his reign are considered the most important period in terms of progress in the medieval history of the country. He not only encouraged poets, Azerbaijani scientists, and artists who wrote in their native language, but also patronized the development of art and science as a whole. Thanks to his efforts, the Azerbaijani language not only got rid of the strong influence of the Persian language, but also surpassed it for the following centuries. The tradition of Azerbaijani poets writing in other languages was put to an end once and for all. According to contemporaries, one of the brightest peaks of the development of Eastern miniature art falls on that period. In the palace of

Khatai, the patron of science and art, in favorable conditions for creativity, in an environment surrounded by attention, care, and respect, the great artist Behzad, as well as many other talented sculptors, calligraphers, and musicians, lived. Even on the eve of the infamous Battle of Chaldiran, Shah Ismail, first of all, took care of talented artists and scientists, ordered them to be hidden and protected in a safe place. By the way, let us also note that one of the brightest eras of Eastern miniature art was the Safavid era, when many talented engravers, calligraphers, musicians, poets, and scientists lived and created in the Khatai palace. As with all of Shah Ismail's activities, religious tolerance (especially towards Christians within the country), as well as the establishment of extensive diplomatic relations with Christian countries in Europe, characterize him as a wise ruler who cared about peace, prosperity, and the progress of his country, and a great diplomat who sought and found reliable allies in the fight against enemy states. Another characteristic feature of the Safavid state is the inheritance of statehood traditions, as well as tolerance, multicultural, multinational state traditions. The languages of the peoples living in the Safavid empire have been preserved to this day and are a historical heritage, just like the monuments of art and architecture. One of Shah Ismail's greatest contributions to Azerbaijani statehood is the formation of foreign policy mechanisms for his time. Having created a powerful empire, Shah Ismail also established a solid foundation for fruitful mutual relations with the Papacy, France, Spain, Venice, Genoa, etc. in Western Europe. The Safavid state, from the moment of its establishment, had become a powerful military-political factor in the entire Near and Middle East in a short period of time. The image of the people and the essence of politics were determined by the existing geopolitical realities and the nature of relations with other countries. The Azerbaijani statehood created by Shah Ismail contributed to the evolution of the worldview of the Azerbaijani Turks, including a reassessment of themselves and their role in the formation of the ethno-political space. This allowed Shah Ismail's contemporaries, as well as future generations, to understand the necessity of the struggle for strengthening both state sovereignty and independence, as well as ideological sovereignty and independence. During his time, the vision, imagination, value system, unity system, and interest priorities of the Azerbaijani Turks began to take shape. Azerbaijan was not only an independent state, but also an independent subject of the socio-cultural and cultural structure of the medieval world.

The Kyzylbash movement used an idea that was welcomed by the vast majority of the population in order to attract supporters. At that time, Shiism was widespread among the poorer strata of the population. I.P. Petrushevsky

writes that “in such a situation, Shah Ismail was forced to support the desire of his followers, who were trying to create a large Shiite state that would include a number of countries within its borders”. Shah Ismail Khatai created a state that, for the first time in the history of Azerbaijan, confirmed the superiority of Azerbaijanis at all levels (including the use of the Azerbaijani language in state institutions and military work). Although Azerbaijan has always been distinguished by its religious tolerance and tolerance, these qualities found their full manifestation as official policy only during the years when Shah Ismail was in power. It was precisely the awareness of belonging to a single political space that gave people a sense of security and confidence in their country that was extremely important for the security and stability of the state. Although Shah Ismail made Shiism the official state religion, he warmly welcomed the intellectual movements that were under the auspices of this religion, or rather originated from Shiism and spread, such as Batiniya, Hurufism, Nuktavism, and Akhilism, and he also glorified these ideas in his artistic creations. “Hurufi ideas also found an opportunity to develop freely under the auspices of the Safavid state. In the 16th century, Hurufist poets and members of the sect were all centered around the Safavid state and tried to reconcile with Shiism... Shiism, which was freer than orthodox Islam, gained the sympathy of all sects”.

Shah Ismail Khatai's era can be called the golden age of the Turkic world. It was precisely with the greatness of Shah Khatai's personality that Turkish folk Sufism and Turkish mystical spirituality reached a culmination point that has not been seen until today. There was no need to challenge the more mystics and scholars, to oppose the court morals, to declare divine truths in the people's own language, in their own soul. This process began from the court itself. The Shah himself began to write poems in his native language, in the syllabic meter. He himself played the saz, and made the entire people memorize the secrets of the wisdom and lore of the Truth in his simple and sweet language. If he had wanted to, he could have composed a magnificent divan in the classical style, in Persian. Like his predecessors, he would have written qasids and masnavis full of deep Sufi terms and Sufi terminology. But he did not do this. He proved that the deepest and most complex of Divine wisdoms can be expressed very beautifully in the language of the common people. He did this personally and thus, by giving wings to many, became a source of inspiration. This is a very magnificent situation, an unparalleled historical period. Indeed, history has never seen anything like it again. It is an undeniable fact that the Safavids and Shah Khatai himself had a Sufi worldview, not a Shiite one. Shah Khatai was deeply attached to the saz and music, which were considered haram by the Sharia. He allocated special

cells for dervishes in his palace and kept tekkes for dhikr and other rituals. In general, it is an undeniable fact that sectarianism - Sufism - gained wide popularity among the Turks more than sectarianism. Yes, the Safavid empire was not a religious state. Although Islamic scholars apparently participated to some extent in state affairs, the basis of this state was precisely the ideology of Sufism, which had mystical values. Shah Ismail created a single ideology of Qizilbashism. This ideology successfully united all Azerbaijani Turks around him at that time and allowed them to maintain their politically dominant status in a vast territory. The Azerbaijani people have every right to be proud of Shah Ismail not only as a great statesman, but also as a brave, talented commander, a personality whose high moral qualities aroused admiration even among Western diplomats who visited Azerbaijan at that time. We are the heirs of the historical state that was created thanks to his military talent, a state on whose territory a number of states later arose and still exist today.

Venetian diplomat G.M. Anciolello wrote about him: "Shah Ismail is handsome, has a beautiful face, and is very attractive. He has medium height, a flexible body, strong and broad shoulders; he is left-handed. His hair is blond: according to the custom of the Qizilbash, he keeps only a mustache, and shaves his beard. In his youth, he amazed everyone with his bravery and courage, he is the strongest among the Qizilbash emirs. In archery competitions, he hit seven out of ten apples at the target". The Venetian merchant recalls his meeting with Shah Ismail in Tabriz: "He is now 31 years old. He is a man of medium height, very handsome and courageous. He shaves his beard and grows a mustache. You can be struck by him like a girl. Although he is left-handed, he is stronger than all the emirs. He usually plays music during archery training. He loves dancing very much, and the dancers, tapping their feet on the ground while dancing, also sing songs dedicated to Ismail. He appears every day to hold archery competitions with the emirs and always gives prizes to the winners of the day. During these competitions, they play, sing, and dance in his honor. This Sufi is loved and worshipped by his subjects, especially the soldiers, as if he were God. Many of his soldiers enter the battle bare-handed, without helmets or armor, they are sure that Ismail will bring them out of the battle unscathed". I.P. Petrushevsky summarizes this evidence and creates a very beautiful portrait of Shah Ismail.

He writes: "The personality of Shah Ismail I of Khatai was assessed differently by his contemporaries. Depending on his political and religious inclinations, some spoke about him with enthusiasm, while others harbored a strong hatred for him. In such circumstances, it is difficult to expect an impartial attitude towards Ismail from his contemporaries, to encounter such

an attitude. However, his contemporaries are unanimous in recognizing his military talent. The historian Khondamir especially exaggerates Ismail's military genius... Shah Ismail's activity in organizing a great state and his ability to choose civil administrators indicate that he was a great political figure". Bijan writes about the historical personality of Shah Ismail in his chronicle "History of Shah Ismail Safavi": "During his life and reign, that great ruler treated his subjects and subordinates with justice and compassion. Out of fear of him, no one could open the doors of oppression to the people. His life span was 38 years and his reign lasted 24 years. That great ruler was like a lion stabbing a dagger on the battlefield, and a cloud raining pearls in a pleasure party. Due to the abundance of his generosity, there was no difference between high-grade gold and priceless stones in his eyes. Since he was a man of great generosity, even the wealth of the world could not reach his daily allowance. Therefore, the treasury of that great ruler was often empty. He loved hunting very much. He ordered that whoever brought news of a lion should be given a saddled horse, and whoever brought news of a tiger should be given a bareback horse. He always sent people of knowledge and virtue to He patronized and wrote very beautiful poems. He has divans in Turkish and Persian... most poets of that time wrote many odes in honor of this shahriar". He died on May 23, 1524. Shah Ismail Khatai was a powerful man loyal to his beliefs, faith, and historical roots in the most difficult periods of history and was one of the great rulers of the time. Relying on his spiritual power in the loftiness of words and art, Shah Ismail Khatai, a great powerful man, is also a great statesman and a mighty commander, who has been greeting the people of the future for more than 500 years, standing on the triumph of his victory. Despite his short life and spending most of his time on state affairs, Shah Ismail Khatai created a rich and multifaceted heritage. He wrote in both aruz and syllabic meter, in both epic and lyrical genres, and enriched Azerbaijani literature with his memorable, exemplary works.

His sincere, heartfelt poetry, which emerged as a response to the demands of the time, was often combined with political and social activity. This poetry sometimes went to the battlefields with the sword, sometimes turned into the admonitions of wise elders and sect sheikhs, and sometimes became the interpreter of a heart full of love for the world and humanity. This poetry is filled with love for heroism, beauty, and spiritual purity, and hatred for evil, ugliness, unbelief, apostasy, disloyalty, and cowardice. This poetry, above all, affirms spiritual freedom. This poetry does not accept the spiritual slavery of religion and Sharia. Shah Ismail was a proud, free-thinking, self-confident commander, a noble man who did not deviate from the path of truth even a little. He fulfilled his historical mission before our people as the pride and

honor of our national identity, forever writing his name on our Azerbaijan, our statehood heritage, and our glorious history, and confirmed the world citizenship of his nation, state, and native language five hundred years ago. At what cost and how he did it, it is not of great importance for history. What is valuable is that today there is the Azerbaijani state, the Azerbaijani language, and the Azerbaijani people, to whom he gave citizenship.

National leader Heydar Aliyev. The main subject of analysis of high values is polished with a scientific interpretation of the greatness of personality and the importance of its rich, broad worldview in politics and philosophy. In a clear and concrete analysis of the leading stages of philosophical thought in human thoughts, especially its political directions, the phenomenon of Heydar Aliyev has already taken its peak, high position. If we refer to the opinion of modern Azerbaijani philosophical thought, the foundation of universal phenomena is human good deeds, creative activity and bright thought, deep thought. The concept of Man and the World gives an interpretation of the cognition, possibilities of philosophy, and most importantly, the study of the phenomena of reality, and the theoretical possibilities of political science, which are considered even more important. If we actively and creatively look at the real problems of modern philosophical teachings and theory with universal feelings and thoughts that give priority to the concepts of “Personality and Philosophy”, “Personality in Philosophy”, we will see that mainly in the national philosophy, the phenomenon of Heydar Aliyev is always brought to the fore in the irrefutable and full shades of the subject of Personality. In those philosophical ideas, the personality of Heydar Aliyev is examined as an expression of public ideas, the national-spiritual wealth of Azerbaijan (in particular, the preservation, enrichment and development of the purity of our native language...), the social relations of our country, the creative activity and communication of people in the intellectual sphere, as well as a subject. The embodiment of the qualities of the leader as a personality before the people and the state determines and accelerates the development of global processes in society. This is mainly explained in the historical plan, and therefore manifests itself in all vital aspects.

It is known that in modern philosophical thought, two main and main concepts about personality are taken as the basis, that is, the interpretation of events from the main point of view and an objective theoretical view of it. The first of these methods of understanding is the main and functional characteristics of personality and its activity and role in socio-political life. The second concept is characterized and interpreted by the essence of personality itself. In the view conditioned by both methods of understanding and both main points of view, Heydar Aliyev has already confirmed his

phenomenality as a historical figure. All other factors that have a strong objective impact on historical processes are conditioned, specifically, by socio-political, geopolitical, socio-economic conditions. Because modern Azerbaijan, as an echo of the national idea, already reveals the role of Heydar Aliyev's personality as a priority, and the strengthening of our National Leader's place among historical figures is associated with the great creative civic position and political skill of the leader. The ideas of the great statesman Heydar Aliyev are assessed as the embodiment of modern Azerbaijan.

Today's Azerbaijani philosophical thought, the tasks carried out by Heydar Aliyev's personality for the sake of the creation, strengthening, and progress of an independent, modern Azerbaijan and the development of our people, are interpreted as the "activity category" that has a unique place in modern philosophy. While one side of the philosophy of Heydar Aliyev's personality's activity category was related to the mission of salvation, the other side was complemented by stages of ascension. The necessity of a ceasefire, the signing of the "Contract of the Century", the preparation and adoption of the Constitution of Azerbaijan, the establishment of Azerbaijan's international relations, the formation of the Azerbaijani diaspora, Azerbaijan's admission to the Council of Europe, activity in the "Great Silk Road" project and the construction of a modern, strong army, etc. In addition to all this, it is appropriate to say that Heydar Aliyev's activity category as a historical figure is also rich and unique because, together with state building, he, as an invincible Leader, considered the preservation and development of national and spiritual values as an integral part of his statehood activities.

In our opinion, the unique innovations, upsurges in Heydar Aliyev's state activity and the scientific-philosophical, theoretical national idea in his rich political and cultural heritage have already found their manifestation as the main foundation of a solid foundation for the current and future development of our country. If we speak of these principles and processes in philosophical terms, they can also be called the "theory of national-spiritual evolution". The transformation of Heydar Aliyev into a viable model of democracy, consolidated into a set of norms and values, implemented both at the theoretical level and in practice, occupies one of the most important places in his set of values, as does the role of the national factor in the formation of the national idea and national self-consciousness. The fact that national self-consciousness, which has been relatively little studied in the modern national philosophical thought of Azerbaijan, was brought to the research arena as a problem was first reflected in the study of Heydar Aliyev's political heritage. It is known that before this issue was studied by philosophers, it did not have significant importance as a "national factor" factor. In the scientific literature

of Azerbaijan, the consciousness of “national development”, “national self” has been introduced into our national philosophical lexicon under the name of the category of national factor in modern Azerbaijani philosophy, as a new phenomenon and a source of new research.

The consciousness of national self, which resembles double wings with the ideology of Azerbaijanism, founded by Heydar Aliyev, has already created its own political niche and wide colorful horizons in the center of research and studies as the concept of the national factor, with its moral aspects, national cultural problems and a set of national-spiritual values related to all of these. At that time, there were distant time and time loops between the awakening of the people’s national self-consciousness and the emergence of the national idea. It is known to everyone that the national idea could also develop unambiguously only with the awakening and formation of the nation, and in this way it could join the ranks of civilized nations. It is also known to the science of philosophy that the “national factor”, which has a large and wide-ranging concept, reflects its existence with its determination and subtle shades in the existence of the nation, its most important character, and also its most important spiritual and moral potential, its broad emotional and psychological aspects, and the areas where its social development is directed towards progress. If we accept all these sides and aspects we have shown in a cumulative, dialectical form, we will witness the unity of all of them with national self-consciousness.

The mother tongue, which occupies a more complete and important place in the level of our national culture and national self-consciousness, has been repeatedly evaluated by the Great Leader Heydar Aliyev: “Each of us can be proud of the Azerbaijani language, because it is our mother tongue, because it is a rich language, it is already a language known in the world”. The concept of national identity, which encompasses the historical memory of the people, their already accepted national-spiritual interests, values and goals, has already created and formed its own national intellect in Azerbaijani philosophical thought. The concept and consciousness of national identity are increasingly maturing as an eternal manifestation of its social existence in our national philosophical thought, which is always in motion and evolution. The words “I am proud that I am Azerbaijani” are already memorized by tongues.

Those who objectively analyze the creative statehood experience of the leader, an issue that occupies a very important place in the synergetic (dynamic) management philosophy of the Great Leader Heydar Aliyev, see that this valuable social cognitive feature, which is also considered important

in pragmatism, is very characteristic of the management philosophy of such a great personality, a political master, as Heydar Aliyev, and his practice of social reconstruction. In our philosophical science, along with scientific and philosophical theoretical works related to globalization, democratic development models, national relations, as well as qualitative articles studying our national ideas and ideology, new works and dissertations created in the field of researching the rich political heritage of Heydar Aliyev, the founder of the modern Azerbaijani state, are gradually increasing their position in modern political science. Great services are being rendered and extensive work is being carried out in the field of researching, studying the rich and unique political, scientific and philosophical heritage of Heydar Aliyev, who had exceptional statehood services in the creation, strengthening and development of the modern Azerbaijani state. Every step, every work, every deed of the victorious and triumphant son of our people - the invincible President of the Republic of Azerbaijan, İlham Aliyev, today is a successful continuation of the unparalleled services of the Great Leader.

İlham Aliyev. It is known to everyone that special state care is currently being shown to literature and culture in our country. As is known, the foundation of the policy of attention and care for the aforementioned areas in Azerbaijan was laid by our National Leader Heydar Aliyev. At the same time, the inexhaustible state care shown to the field of literature and culture from the time of Mr. İlham Aliyev's election as the head of state to this day is also nourished by the traditions of the Great Leader Heydar Aliyev in this field. In general, every activity serving the development of Azerbaijani culture and literature is always in the focus of attention of President İlham Aliyev. As a clear example of the attention and care shown by the President of the country to literature and culture, I would like to look at a number of his orders and recall several examples of the implementation of the work arising from these orders. For example, the Order issued by the head of state in 2008 on the 100th anniversary of Mikayil Mushfig is quite typical in this regard. It should be noted that the noteworthy aspect of the aforementioned Decree is the assessment of President İlham Aliyev to the personality and creativity of the prominent poet Mikayil Mushfig, and his important place in the history of literature: "The creativity of Mikayil Mushfig constitutes one of the brightest pages of 20th century Azerbaijani literature. Mushfig, who entered our history of literary thought as an innovative poet, created rich poetry of the period with high artistic value, a romantic spirit and a deep social content". These two profound sentences encompass the personality and creativity of Mikayil Mushfig in all its essence. That is, the focus here is on Mikayil Mushfig's "innovative poet", the "romantic spirit" and "deep

social content” of his creativity. At this point, it is worth emphasizing that the Presidential Decree dated April 16, 2007 on the celebration of the anniversary of the prominent Azerbaijani poet Almas Yildirim, who lived in emigration and was repressed, is also valuable in terms of attention and care for literature. The personality and creativity of Almas Yildirim are characterized in that Order as follows: “In 2007, the 100th anniversary of the birth of Almas Yildirim (Yildirim Abdulmahammed oglu Almaszade), one of the well-known representatives of modern Azerbaijani literature, the poet of independence. Almas Yildirim’s creativity constitutes one of the unique pages of Azerbaijani emigration poetry. The painful historical fate of our people, love of homeland and alienation have found a full artistic reflection in the poet’s works dedicated to the struggle for national freedom and independence”.

The content of the Order signed by President Ilham Aliyev on April 17, 2007 on the celebration of the 125th anniversary of the birth of Huseyn Javid, one of the geniuses of 20th century Azerbaijani literature, is also quite characteristic in this respect and is a worthy continuation of Heydar Aliyev’s course and traditions in the direction of studying the heritage of Huseyn Javid. The Order states: “In October 2007, the 125th anniversary of the birth of the outstanding representative of Azerbaijani literature, great poet and playwright Huseyn Javid (Huseyn Abdulla oglu Rasizadeh) will be celebrated. Huseyn Javid is one of the powerful artists who played an unparalleled role in the development of 20th century Azerbaijani literature. Drawing its source from the deepest layers of national culture, Huseyn Javid’s creativity was closely connected with the history of aesthetic thought of the East and the traditions of world romanticism”. One of such important orders is the Order signed by the President of the Republic of Azerbaijan on January 12, 2004 on “Implementation of mass publications in the Azerbaijani language with Latin script”. It is known that the restoration of the Azerbaijani alphabet with Latin script is of great historical importance among the reforms carried out in various spheres of life in the independent Republic of Azerbaijan. The decrees of the great leader Heydar Aliyev “On the improvement of the work on the application of the state language” dated June 18, 2001 and “On the celebration of the Day of the Azerbaijani Alphabet and the Azerbaijani Language” dated August 9, 2001 were important events in the socio-political life of the country and ensured the transition to the Azerbaijani alphabet with Latin script as a whole. Thus, the Azerbaijani alphabet with Latin script has already taken its full place in all spheres of our life, education, and press. At the same time, the mass re-publication of valuable examples of Azerbaijani literature, culture, and science, which were previously printed in Cyrillic

script, in Latin script remained one of the most important issues of the day. The young generation, who did not know the Cyrillic script, was deprived of the opportunity to read examples of our classical literature, pearls of world literature, and folklore literature. The urgent need to fill this gap was one of the most important issues of the day. Thus, in order to further increase state care for the mother tongue, to promote the most beautiful examples of Azerbaijani literature, culture, and science in the modern era, and to convey them to future generations, it became necessary to massively republish works in the Azerbaijani language that were previously printed in Cyrillic script in Latin script.

Taking all this into account, President İlham Aliyev, by issuing that Order, bestowed a great spiritual and literary wealth on the new generation of Azerbaijanis. If we were to separately comment on all the dozens, hundreds of extremely important and important orders signed by Mr. President regarding the celebration of anniversaries of people of art, science and literature, cultural workers, awarding them with honorary titles and state awards, awarding them with orders and medals, assigning presidential scholarships, etc., it would be a huge work. In the current case, it would be appropriate to recall the orders signed by President İlham Aliyev, a worthy successor of the Great Leader, in recent years, and a number of measures implemented based on these orders. It should be noted that in this direction, our people and the literary community fondly remember the decrees issued on the 870th anniversary of the jubilees of the 12th century classic Nizami Ganjavi, as well as those of the 19th century classics M.F. Akhundov, Khurshidbanu Natavan, M.A. Sabir, H. Javid, and the classics of the later stage, Rasul Rza and İlyas Efendiyev, and the magnificent jubilee events that resulted from those decrees. In listing those decrees in this way, our goal is to especially emphasize that President İlham Aliyev has kept the history of literature of all periods in mind. We also consider them very important because, with the decrees he signs as the greatest patriot, President İlham Aliyev revives the identity of Azerbaijani culture, literature, and thus the Azerbaijani people before the eyes of the world.

These orders also give reason to say that President İlham Aliyev deeply understands the place and role of Azerbaijani culture and literature in our national and spiritual life and highly appreciates it, and has great respect and love for the history, culture, and literature of Azerbaijan. By the way, on April 26, 2005, President İlham Aliyev, who participated in the opening ceremony of the statue of our great classic İmadeddin Nasimi in Shamakhi, deeply analyzed the importance of the attitude towards classical heritage in his profound speech and explained: "Today is especially dear to me, because

today I am participating in the opening of the statue of the great poet of the Azerbaijani people Imadeddin Nasimi. I believe that this is a very important event in our lives. The decision to erect the statue has been made for thirty years. But for certain reasons, we could not achieve this. But now, on this beautiful day, in the homeland of the great Nasimi, in beautiful Shamakhi, the statue of Nasimi is being erected and we are celebrating it. This is a very significant event, it shows that we treat our history, our culture, our literature with great respect. It could not be otherwise". In this regard, the celebration of the anniversary of Nizami Ganjavi is distinguished by its grandeur, and we would like to dwell on it in some detail. It should be noted that President Ilham Aliyev's Decree "On the celebration of the 870th anniversary of the great Azerbaijani poet and thinker Nizami Ganjavi" dated December 23, 2011 has an unparalleled role in the study and promotion of Nizami Ganjavi's heritage.

In general, our esteemed President Ilham Aliyev has always highly appreciated the place of Nizami Ganjavi in the history of Azerbaijani and world culture and literature, and has noted it with great love, respect and pride. By the way, the information of "AzerTAc" dated April 22, 2005 states that within the framework of the official visit of Azerbaijani President Ilham Aliyev to Moldova, the opening ceremony of the monument to the great Azerbaijani poet and thinker Nizami Ganjavi was held in Chisinau. At this point, it is appropriate to recall that this ceremony took place on April 21, 2005. There are still 7 years left until September 13, 2012. But it seems that the solemn foundation of the 870th anniversary of Nizami Ganjavi was laid in 2005 at the opening of the monument to the great Azerbaijani poet in Chisinau, the capital of Moldova. By the way, President of the Republic of Azerbaijan Ilham Aliyev, speaking at that solemn opening, said that Nizami Ganjavi was not only a poet, a wise wordsmith, but also a wonderful philosopher: "As you know, the purpose of our meeting today is to unveil the monument to the great son of the Azerbaijani people, the poet and thinker of the 12th century Nizami Ganjavi. Nizami was not only a poet, a wise wordsmith, but also a wonderful philosopher. His works have deservedly enriched the treasury of free thought of the world and inspired all the peoples of the East to good, benevolent deeds for the sake of the prosperity of mankind. There is no doubt that the brilliant works of the great son of the Azerbaijani people, Nizami Ganjavi, constitute the brightest examples of the golden fund of world culture and occupy an honorable place among the eternal monuments created by great representatives of mankind".

The head of state stated that at the center of Nizami's entire philosophy is man as the supreme value of existence, an inexhaustible source of spiritual

wealth and knowledge: “Nizami, looking at the role of man in society through the prism of his own vision, was able to skillfully reflect the ancient heritage, Eastern philosophy and centuries-old poetic traditions of Eastern poetry in his creativity. One of the features of the universal significance of the creations of great artists is that they are vital and eternal, because their meaning lies in beauty and grandeur. The main desire reflected in these works - the desire to make people happy - is revealed as universal culture develops and the level of civilization rises on a global scale. Nizami’s creativity is a clear confirmation of this. His role in the development of human civilization can be compared to geniuses such as Aristotle, Ibn Sina, Dante, Shakespeare and Pushkin, who were catalysts of artistic and philosophical thinking of all times. Nizami’s philosophical concept, which incorporates the ideas of true humanism, is reflected in his inspired lyrics and heroic found expression in the unique world of his epic. His poems about the eternity of love, the meaning of life and death, the ideal structure of society, the great secrets of the universe remain a benchmark for example in the East to this day. Nizami, the author of the world-famous immortal “Khamasa”, is one of the founders of such great philosophical teachings as humanism, the ideology of the freedom of the human personality, the independence of its will from the inevitable will of fate and the rule of forces standing above nature. For the first time in the history of mankind, he deified the beautiful world of pure and sublime deeds of the human heart, created a perfect theory of noble and chaste love.

President İlham Aliyev noted in his speech that Nizami remains our contemporary today: “With his immortal humanist ideas, he participates in building the bright future of humanity. With his belief in the spiritual power of the beauty of everything good and sublime, he is still with us today. Taking this opportunity, I would like to cite the words of the National Leader of Azerbaijan, Heydar Aliyev. He said: “The people are known, respected and distinguished among the peoples of the world for many characteristics. The highest and greatest of these characteristics is culture. It is cultural ties and spiritual closeness that bring peoples closer and strengthen friendly relations. “We believe that in this regard, Azerbaijan and Moldova should expand bilateral cooperation not only in political, economic and other areas, but also in the field of culture and art. Dear friends, taking this opportunity, I would like to express my gratitude to the President of Moldova, Vladimir Nikolaevich Voronin, and the government of Moldova for their hospitality, for their sincere attitude towards me and our delegation, and for the unveiling of the monument to the great son of the Azerbaijani people, Nizami Ganjavi, in the capital of Moldova, Chisinau today”. As can be seen, in this profound, philosophically laconic speech, the great scientific and theoretical theses

of what Nizami Ganjavi's personality and creativity have given to world civilization are brought to the attention of the world community. By the way, without diminishing the great importance of each of the important events held in the slightest, I would like to dwell on the internationally significant events held on the occasion of the 870th anniversary of Nizami Ganjavi. The most important of these is the inauguration ceremony of the monument to the great Nizami Ganjavi in Rome, the central and historical city of Italy, the cradle of the new world civilization, and the participation of the First Lady of Azerbaijan, President of the Heydar Aliyev Foundation Mehriban Aliyeva in this ceremony and her profound speech. "Nizami Ganjavi is one of the most prominent figures of Azerbaijani culture and history", said Mehriban Aliyeva, speaking about the love of Nizami's work all over the world, and drawing attention to the fact that UNESCO declared 1991 the "Year of Nizami Ganjavi" on the occasion of the 850th anniversary of the writer.

Mehriban Aliyeva emphasized that Nizami's creativity was distinguished by high artistry, justice, and benevolent thoughts, and said that many European writers turned to Nizami's works even in the Middle Ages - during the Renaissance. Emphasizing that the mausoleum of the great Nizami in the ancient Azerbaijani city of Ganja is protected by the state as a cultural and historical monument, the First Lady of Azerbaijan Mehriban Aliyeva said: "I am sure that the opening of this monument to the great poet, philosopher, and humanist in such a magnificent park, in the heart of Rome, will increase attention and interest in his creativity and poetry in Italy. At the same time, this event will undoubtedly contribute to strengthening relations between our countries in the cultural and humanitarian spheres". One of the important facts that attracts attention in this direction is the statement issued by UNESCO on the occasion of the 870th anniversary of Nizami Ganjavi. This statement welcomes Azerbaijan's efforts to perpetuate the legacy and memory of Nizami. The statement reads: "The great poet and thinker Nizami Ganjavi is a scientist of universal value. The celebration of his 870th anniversary this year is a call for intercultural dialogue, and UNESCO is honored to participate in this anniversary". As can be seen from the content of this statement, the Order issued by President Ilham Aliyev on the celebration of the 870th anniversary of Nizami Ganjavi had very important consequences and resonated on the scale of world culture. By the way, as a result of the work carried out by the Azerbaijani Embassy to celebrate the 870th anniversary of Nizami Ganjavi, a prominent representative of Eastern poetry, in China, an agreement was reached to erect a bust of the poet in Chaoyan Park in Beijing. The choice of Chaoyan Park for the installation of the bust is not accidental. The park contains busts of great personalities of various nations, including Fernand

Magellan, Simon Bolivar, Taras Shevchenko, Mahatma Gandhi, Hristo Botev and others. The park, which covers an area of 288 hectares, is one of the most visited places by Beijing residents and tourists. Finally, the series of large, world-scale events, which began with the Decree of President İlham Aliyev dated December 23, 2011 on the celebration of the 870th anniversary of Nizami Ganjavi, concluded on October 1, 2012, at the Heydar Aliyev Palace in Baku with a solemn anniversary event dedicated to the 870th anniversary of the great Azerbaijani poet, thinker and philosopher Nizami Ganjavi. In the speeches at the solemn anniversary meeting, the personality and literary and artistic heritage of Nizami Ganjavi were generally presented as follows - Nizami was born in 1141 in the city of Ganja, lived and created there all his life, and died in Ganja on March 12, 1209.

At the same time, the Year of Nizami Ganjavi was declared throughout the Turkic world, and the anniversary of Nizami Ganjavi was celebrated within TURKSOY and at the international level. Translations of the writer's works into various languages were organized, and cultural scholars, Nizami researchers, writers, and poets from more than 25 countries of the world were invited to our events and participated enthusiastically. The anniversary events were specially celebrated through TURKSOY in Turkic-speaking countries, as well as in Moscow and India, China, Mexico, Moldova, Germany, France, America, and many other countries of the world, exhibitions were held, statues and busts were erected, and books were published. The legacy of Nizami Ganjavi was intensively studied by Russian and European researchers, especially in the 20th century. Nizami's influence on the Indian environment is very great. Amir Khosrov Dehlavi is called a student of Nizami. There are countless works and books about Nizami in the field of miniature art in India. Mikayil Rafli, Hamid Arasli, Nushaba Arasli, Azadeh Rustamova, Rustam Aliyev, Teymur Karimli, Gazanfar Aliyev, as well as many Russian and Turkish researchers are researchers of Nizami Ganjavi's work. Their works about the poet, as well as Nizami's own works, have been retranslated into Azerbaijani, Russian, English, French, Persian, Arabic, Turkish and other languages of the world, printed and distributed as examples of Azerbaijani literature, and this process continues. As can be seen, such a solemn celebration of the 870th anniversary of the great and brilliant Azerbaijani poet Nizami Ganjavi once again introduced him and Azerbaijan to the world cultural scale. By the way, I recall that the work of rebuilding and restoring the Museum of the History of Literature named after Nizami Ganjavi did not escape the attention of President İlham Aliyev. This fact itself is an expression of care and love for the name of the great Nizami and our literary history. This is a higher manifestation of the irreplaceable

care shown by the Great Leader Heydar Aliyev to literature and culture in the person of his worthy successor, the President of the Republic of Azerbaijan, Ilham Aliyev.

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